

J. N.

THE
NIAGARA CHURCH CASE:

CONTAINING THE WHOLE OF

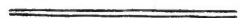
THE CORRESPONDENCE

AND THE

COMMENTS OF THE TORONTO PRESS

THEREON;

WITH A PREFACE, &c.



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1857
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PREFACE.

In giving the history of "the Niagara Church case" to the public in pamphlet form, I would beg to say, that I am not stimulated by any silly desire for continued notoriety, nor yet a wish to perpetuate scandal to the Church, although I know there are lips ready to say so. No, I am simply actuated by the feeling,—which at the first swayed me,—that of raising the shield of Truth to protect myself from the violence of those who seem to have thought that the only real use of strength was to exert it against the weak. I could willingly let the wave of oblivion roll over the past, but dare not as I find a virulent spirit still awake against me in some quarters, which would quickly seize every opportunity (for "the Niagara Church case" is not likely to be soon forgotten, its outline and proportions are too strong and marked for that,) of calumniating me with the undying bitterness of hate, were the true features of my persecution lost. It matters very little to me what any petty clique or any **INDIVIDUAL**, however exalted, may think of me; but it may matter much what society thinks, for "fair name in man or woman is the immediate jewel of their souls;" and in five or ten years hence it may be important, indeed when some remark is made, for me to have a connected **WHOLE** of what may then be only remembered in **PART** to point to. A single pamphlet in my possession may then be precious, when some parties may doubtingly ask, can it possibly be so? Could the Bishop act so unjust,—so base—and insane a part? Then the production of the pamphlet will set the question at rest, the oppressor and the oppressed will again be placed before the unimpassioned view of the enquirer.—I know not how the Bishop may feel about the matter, but for myself, I am not afraid of the verdict.

Even at the present time I feel the necessity for a *connected* history of the case being given to the public. Some persons have only read an occasional part here and there—some have heard, from false lips, a pretended detail of the affair without having heard or read *my* defence. And I have ample proof of a few time-serving characters giving the most mendacious views in *private*—the same parties lacking the spirit or the ability to utter their sentiments *publicly*. One point in particular, they make great capital out of—they assert that I wrote impertinent letters to the Bishop, which caused his Lordship to refuse me letters testimonial. The two letters they allude to (the only letters I ever wrote to the bishop,) will be found in the body of the pamphlet, one written to the Bishop himself, dated November 4th, 1856, the other addressed to his Lordship's Secretary, dated December 5th, 1856. Let any man, not an idiot, read those letters and try can he point out a single impertinent or insolent expression in them.

I am lost in wonder when I think of the hardihood of my persecutors! Are they not afraid when they remember that their acts and mine are written in the eternal roll in Heavens Chancery,—and that at the dread day of compt they and I will hear them read out before assembled worlds at that pure Bar where earthly folly will not gild—where earthly distinctions will avail not,—where no precedence will be given to the lawn sleeve over the rag of the beggar,—where not only our acts, but also the motives which prompted us will be exposed.

Where it will be shown whether they or I have acted from an honest zeal or not,—whether it was the love of God's Church because it *was* God's Church, or their own irascibility and love of lordly domination which influenced *them*, and also whether it was a sense of duty to my Redeemer, or sinister motives which actuated *me*.

Yes, both our parts have been played—our acts have been registered by the recording angel—I would not change places with them.

I have asked are they not afraid—but I would ask, are they not ashamed too? I know they *are* ashamed of what the world thinks. I know they would like the power of buying up the public knowledge and recollection of "the Niagara Church

case." The curtain was raised in a way they did not expect, and all the unsightly machinery exposed to view. The plot was imposing, but the bungling of the actors ruined the drama. And then the miserable effort to rectify the first mistake! (one can scarcely repress a smile at their inefficiency,) not all the talent(?) of the commissioners could do it. Rural Dean Fuller tried, but though he may have skill enough to calculate *interest, or make unholy speculations*, for a grand scheme like that he undertook in Niagara, though possessing all the vicious ambition, he lacked the ability. No doubt but blinded by his vanity he deceived himself as well as the Bishop. He told at head quarters that he was prepared,—that all was right, that he had got hold of the *right man*,—one who had no nice scruples—who would give the necessary medical testimony with regard to the MORAL INSANITY! But what a farce! what a failure! what a dirty trick, for a Bishop and a Rural Dean to be detected in.

Great stress has been laid upon my conduct in that I did not go to the Bishop when I first discovered the secret about Mr. Green, and tell him rather than act myself in the matter. Those enemies who use this argument against me, I despise,—but to satisfy the enquiry of honest men, I will repeat what may be found in the body of the correspondence, that I was solely bound to secrecy, and was I to adopt the Romish idea, that although bound, I might tell a BISHOP? And even if I was base enough to do so, what proof beyond my own word could I offer? Neither Mr. Dickson nor Mr. Woodruff (the only two who could prove it) would come forward to sustain the charge, because made contrary to their wishes. What a position I would then be in! How open to the tender mercies of those who gave truth to the winds, and asserted! that I had my eye on the Rectorship. Why, the bringing forward such a charge without sufficient evidence to establish it, would be overwhelming proof for them. I repeat that neither of the above named gentlemen would have come forward to sustain the charge, nor would they subsequently have done so but for circumstances which were accidentally developed afterwards. Indeed the wonder now is that they should have allowed themselves to be paraded as witnesses in the case, the day that Archdeacon

Bethune and his confreres, Mr. Atkinson, of St. Catharines, and Mr. Givens, of Yorkville, dimly reflected Episcopal dignity in St. Mark's, Niagara.

Defeated upon every point of the *case itself*, my enemies shift their ground and say, "ay, but think of his publishing *all*, and that in the *Globe* too? What else was it for, but to injure the Church?" My answer is that I did not publish until *they* had wound up *their* case, and done the worst they could against me. *My* turn then came. Not for revenge, but to seek justice. I say I only published to protect myself by giving the public the reasons why I was excluded from sacred duties, and not until patience was exhausted by vain endeavours for reconciliation,—not until I had been insulted in my interview with the Bishop—not till I had asked for letters testimonial, (in order that I might leave the diocese) from the Secretary, the morning that he boasted of his *SERPENT* like qualities,—no, not until the 12th of January, even four months after the "unprecedented outrage," (the 7th of September) had been committed. Yes, for four months I had withered under the unmerited rage of not only the Bishop, but every petty underling who thought he should kick because his master kicked. Creatures who magnified themselves on account of their accidental position, forgetting that although on pedestals, they were only common flower pots, not genuine Etruscan vases.

And in the *Globe* too! Why not in the *Globe*? If I sought publicity for the matter, why not go to the most widely circulated journal?

In all their shots at me, they fired wide of the mark. My only (apparent) error was in going to Church on the 7th September. Remove *this* from the story and I have done no wrong. But upon this point I am ably defended in the Reverend John Torrance's letter of January the 24th. He takes the responsibility of my going to Church that day upon himself, and shows how the whole thing occurred with a candour and independence that does him honor. And here, I would say, that for writing that letter, and openly expressing his views at the vestry meetings, the curs have barked at his heels too. But independent in worldly matters—and respected in his own Province, as a devoted presbyter of nearly twenty years standing, he was

beyond the reach of their petty tricks and enmity. I will add, and I can tell the Bishop also, that I have in private heard more than half a score of my clerical brethren, strong churchmen too, denounce the Bishop's conduct, and express their disgust in no very measured terms, but Mr. Torrance was the only one who had the courage to put his sentiments on paper. He was independent, **THE BISHOP HELD THE PURSE STRINGS OF THE OTHERS.**

If, after all, I had been put upon my trial, the only charge I could be arraigned upon, whether found guilty or not afterwards, would probably be that of indiscretion—or breach of discipline,—or violation of etiquette. If even found guilty of this mighty offence, would *justice* apply the lash? Should simple indiscretion be treated as a crime? Would conviction justify the setting aside **HOLY ORDERS**? Let clergy and laity settle the question in their own minds.

But why talk of trial,—it was star chamber work all through. “I will give thee a bad name, mad dog, mad dog,” was the cry. The fiendish clamour would have broken the heart of some. A sensitive spirit would have been driven to madness by it. If my readers could know all the details, how strongly moved would be their better feelings, and their sense of violated right. Take the following item as a proof of what I say.

At one of the vestry meetings, where some brave and upright hearts were assembled to tell the Bishop he was not infallible; the Churchwarden read out the principal precious communication from Mr. Grasett, the bishop's Secretary, which contained his Lordship's thunder, and was announced as “an official document, but one which was not to be made public.” “What sir!” cried the Honorable Walter Dickson, with honest indignation “after having read a document in which Mr. Reynolds is vilified before about two hundred people, to tell us that it is not to be made public, and refuse a copy of it,—call you that justice?”

Justice! away with the word, **IMPEACHMENT WAS CONDEMNATION,—ACCUSATION PROOF,—TYRANNOUS ABUSE OF POWER JUDGMENT.** Thus does the Bishop govern by virtue of his position in the Church. Can he really believe the Christian code is his rule of government? I doubt it. Locke says,

"wherever law ends, tyranny begins, if the law be transgressed to another's harm." It were idiotic flattery, to say that the great reasoner's view does not apply to his Lordship in "the Niagara Church case," for UNINTELLIGIBLE WILL was his only rule,—precedent was defied—Christian charity was defied—common sense was defied—all that is called law was defied! Down, down, in the dust, beggar—slave! am I not your Lord Bishop, how dare you rear your crest before me?

In collecting material for this pamphlet, I have confined myself to the correspondence, &c., which appeared in the Toronto journals only, though the press throughout the Province teemed with matter, showing its detestation of MIGHT thus trampling down RIGHT. But the embracing all that appeared upon the subject would swell the pages to an unwieldy bulk. The small portion of the press which took an adverse view in the beginning of my case, would, no doubt, have acted differently did it suspend its remarks to a subsequent period. For instance the only articles that appeared in the *Colonist* and *Leader* are based upon the presumption that I sought the Rectorship of Niagara. This error arose from the too hasty flight of criticism before the matter was sufficiently understood. That presumption, however was quickly exploded at an early period of the correspondence, and consequently the sting was drawn from the articles in the above named journals. I take for granted that the writers themselves soon discovered that they had fallen into error.

When the reader shall have perused the following pages to the end, I am strongly of the opinion, that the conclusion he will arrive at is this: that I made a *mistake* in going to Church (though with the best intention) on the 7th of September, knowing as I did the Rector to be an unholy man—but having gone, I was quite right in not taking the Sacrament at his hands. My declining to do so, exposed that Rector's unworthiness, and while his guilt was proved and acknowledged, still because although under the dictation of conscience, I showed that vice existed where it should not be found, I was visited with enormous cruelty and oppression. And all to save APPEARANCES in the Church.

H. D. R.

THE NIAGARA CHURCH CASE.

(Article from the *GLOBE* of January 12th, 1857.)

In to-day's paper will be found the particulars of an affair which has recently created no little feeling in the quiet Town of Niagara. A more lamentable narrative, from beginning to end, has not often been presented to public gaze. It was not without much hesitation that we decided to give the documents a place in our columns; but having arrived at the conclusion that Mr. Reynolds was exceedingly ill-used; that he had been dismissed from his charge without trial, and apparently without any good cause; and that reproach and suspicion might cling to him, in consequence, for the remainder of his days—we could not deny the reverend gentleman an opportunity of setting himself right before the world. Moreover, very lamentable as the affair is, there is public instruction to be drawn from every part of it—and if injury may result from the exposure of immoralities by ministers of Christianity, a much worse evil may be done by cloaking them over. Thank God, the truth of Christianity does not rest on the conduct of its professors.

The first reflection that presents itself on reading the documents, is the frightful depravity of the Rector of Niagara. And yet this man has been for many years a public teacher of morality in the employment of the State, with two hundred pounds a year from the public chest! Nay, only last year—while he was deliberately sapping the morality of one of his flock,—some nine thousand dollars were extracted from the pockets of the people to secure his life services on behalf of the public morality! What a comment on State subsidies to sectarian purposes.

And Bishop Strachan permits Mr. Creen, convicted of such conduct, to retain his title as Rector of the Church of England, and his State pension for life! But the man who accidentally became possessed of Mr. Creen's crime and is forced to divulge it—he dismisses from his charge, banishes from his diocese, and mayhap inflicts a stigma upon for life! The crime of the seducer in the eye of the Bishop, is venial; but to publish it, is an offence unpardonable. Is this the Christian morality?

But the most curious page in the narrative is the treatment of the congregation of Niagara by Bishop Strachan. Such a picture of clerical assumption, not to say tyranny, we hardly recollect encountering in a Protestant church. The humiliating attitude in which the Christian people are permitted to approach the clerical magnate—the lofty pinnacle from which “his Lordship” talks down at them—the cool manner in which he banishes their pastor and proposes to fasten on them another of “my clergy,” without the slightest regard to the wishes of the congregation—all remind one of a different age and of other lands. And, then, the magnificent distance at which the poor curate is thrust off—the interposition of Secretary Grasett between the wind and his nobility—the abject prostration at the Bishop’s feet demanded as the price of the great man’s favour and permission to preach the Gospel! Can it all have really occurred in Toronto and in the year fifty-six! Oh ye fishermen of Galilee, little recked ye the style of humility that would be practised by the “descendants of the Apostles” in these latter days.

Well, there is consolation in it all. The resolutions passed unanimously by the congregation of St. Mark’s show that the right spirit is among the people yet—that independence has not been altogether crushed out by the frigidity of the system. It is very obvious that Anglican episcopacy needs modification in this western world, and if there are many congregations like that of Niagara, in Western Canada, we should say that it will be modified at no distant day. It was a noble movement that for the establishment of a Synod, and the independence of the Canadian branch of the Protestant Episcopal Church. May it have full success.

But is Mr. Reynolds absolutely to be sacrificed—to be forbidden from preaching, banished from the country, refused even the common justice of a trial, or an honourable discharge just because Bishop Strachan is offended at him? Is there no remedy, no mode of redress? And can the Bishop act thus towards any one of the clergymen of his diocese—has he the whole body under the crushing influence of his despotic will? Have other congregations been compelled to humiliate themselves in his ante-room—other brother clergymen to debase themselves in the dust and be spurned from his door? The thing is incredible.

The following correspondence has been placed in our hands, with an earnest request from the Rev. Mr. Reynolds and members of the Niagara congregation, that in justice to them we will give it publicity. However disagreeable the publication of such matters, we cannot refuse compliance :—

(*To the Editor of the Globe.*)

SIR,—Feeling myself much aggrieved by the conduct pursued towards me by the Bishop of Toronto, and being desirous of vindicating my character before the world, I will feel much obliged by your publishing the correspondence herewith sent. Let me hope that you will not refuse me the opportunity of explaining a transaction which might, without such explanation, seriously affect me in the eyes of the public.

I am, Sir,

Your most obedient Servant,

HENRY DUNBAR REYNOLDS.

STATEMENT OF THE NIAGARA CHURCH CASE.

In the month of October, 1855, the Rev. Mr. Reynolds, formerly of Quebec Diocese, casually visited Niagara, and was invited by the Rev. Thomas Creen, Rector of St. Mark's, to preach a sermon in aid of the Widows' and Orphans' Fund, upon which occasion he was so completely acceptable to the congregation, that they warmly solicited him to abide amongst them, and stated they would obtain for him the appointment of Assistant Minister, and secure to him a fair stipend. The Rev. gentleman, though partly engaged in another quarter, complied with their flattering request, and obtained the appointment.

Nothing could be more unpromising than the appearance of Church matters in Niagara when Mr. Reynolds entered upon his labours. There was not only the sad spectacle of empty pews, but an apathy was apparent among a large body of the people (especially the mechanical portion), arising from the palpable neglect and inattention they were treated with. However, by Mr. Reynold's assiduous attention and unsparing exertions in the parish, affairs brightened considerably, and a speedy revolution soon began to be apparent in a rapidly swelling and attentive congregation.

Thus matters progressed until the month of September 1856, when Mr. Reynolds became aware of certain licentious traits in the character of the Rector, which rendered it impossible for him to participate conscientiously in the administration of the Sacrament with that gentleman, and he therefore declined doing so. Mr. Reynolds, however, did not (as he can now prove on the testimony of a brother clergyman, and also on that of two or three of the most respectable members of the congregation) intend any further action in the matter. He did not wish to make any disclosure (in fact, he was bound to secrecy that he would not,) dreading, were he at liberty to do

so, the serious consequences which would arise to the Rector's family—the more especially as he (Mr. Reynolds) had given notice a short time previously at a Vestry Meeting, that he wished to resign his office, and leave Niagara on the 1st of October, then only three weeks distant. He therefore contented himself by writing an affectionate letter to the Rector, declaring the impossibility, from conscientious principles, of his assisting him at the Holy Communion next day (the 7th inst.)

The fact of Mr. Reynolds NOT TAKING ANY PART IN THE SERVICES OF THE DAY, excited the suspicion of some of the congregation to whom Mr. Creen's habits were known, especially Mr. Churchwarden Powell, who urged Mr. Reynolds, on two or three subsequent occasions, to tell him why he did not minister with Mr. Creen. Mr. Reynolds firmly refused to tell him, stating that he did not wish to injure Mr. Creen—that he satisfied his own conscience by the course he had taken, and begged the Churchwarden to let the thing drop, and consider it a matter between the Rector and himself.

Mr. Creen wrote a letter about this time to Mr. Reynolds, asking why that gentleman pursued the course he did. But as Mr. Creen had chosen to disregard and not even acknowledge Mr. Reynolds' first well-intentioned and warning letter to him—moreover, as Mr. Reynolds had direct proof that by this time the Rector was in possession of the reason why he did not officiate with him—he declined answering him.

The Churchwarden, it would now seem, was determined to discover the secret, and made an official demand on Mr. Reynolds by letter. Mr. Reynolds replied as follows :—

“ NIAGARA, September 17, 1856.

“ DEAR SIR,—Your letter of yesterday, in which you, as Churchwarden, require of me to state my reason for refusing to officiate with Mr. Creen in the administration of the Holy Communion, on the 7th instant, in St. Mark's Church, is before me. It is indeed a painful duty which you impose—and it is with the deepest sorrow that I find myself called upon to act as an instrument against a brother clergyman, more especially one so much older than myself in years as well as in the ministry. I am consoled in some degree, however, by knowing that I do not volunteer any evidence against Mr. Creen, but simply comply with your *demand* 'as the Churchwarden of the congregation,' *'officially'* made.

“ But to come as quickly as possible to the subject, I beg to state that, passing over my grief at discovering, what indeed was patent to the greater number of the congregation, that Mr. Creen was given to habits of drunkenness and falsehood, which

grave and serious offences against Christian precepts would in themselves disqualify a man for ministering in the high and holy offices of our Church, I was suddenly made the possessor of a secret, which not only shocked me but raised my indignation and disgust. That secret is that Mr. Green is an adulterous debauchee. I know not who he may have debauched, or whether his libidinous propensities have victimized any particular individual, but I am in a position to prove that he deliberately and determinedly endeavoured to defile a lady of his own congregation. And what throws, if possible, a deeper and darker shade around his crime is that he proceeded in his nefarious design with a skill worthy of the most accomplished seducer—putting a book into the hands of his intended victim calculated to sap away her virtue and cause a scepticism of mind with regard to the Divine denunciations against adultery. Accompanying that book was a letter in which he breathed his amorous views and expectations from the lady. Her moral and religious principles saved her. I may be asked how long I was in possession of this secret—and why I did not *instantly* make it known in some official quarter? My answer is, I knew it two or three weeks, but before it was communicated to me *I was solemnly pledged never to divulge it without the leave of the communicating party.* But at length the extreme crisis came—the day for the administration of the Holy Communion. Can it be wondered at that I shrunk away in horror from participating in the distribution of the Bread of Life with one whose actions were so calculated to show me that he did not discern the Lord's Body? To those who received the Sacrament at his hands, while they were yet in ignorance of his character, it made but little matter, because the Minister is but the mouth-piece of the Church, and his vice invalidates not the Sacraments, but to me with that foul secret in my bosom it was far different.

“Hoping that I have been sufficiently explicit, and that any action you may take in this disagreeable affair may tend to the good of the Church, and the soothing any disquietude existing in the congregation.

“I am, Dear Sir, yours truly,

“HENRY DUNBAR REYNOLDS,

“Assistant Minister, St. Mary's Church,
“Niagara.”

The above letter was forwarded to the Bishop by the Churchwardens,—Mr. Green also begging for an enquiry as to the truth of the charges, and adding a prayer that God would defend the right and protect the innocent. Three Commis-

sioners were appointed by the Bishop to investigate the case; Archdeacon Bethune, the Reverend Mr Givens of Yorkville, and the Reverend Mr. Atkinson, of St. Catherines. The Bishop's reply to the Churchwardens was as follows :—

"To George A. Clement, Esq., and John Powell, Esq., Churchwardens, St. Mark's, Niagara.

"TORONTO, 19th September, 1856.

"GENTLEMEN—I have the honour to acknowledge your most painful communication of yesterday, with enclosures. I shall have the serious matter to which those documents refer investigated with as little delay as possible.

"In the mean time you will have the goodness to request the Rev. M. Mackenzie, and the Rev. Mr. Torrance (if within your reach) to take the Parochial duty, especially on Sunday, one or both as may suit them, till after the contemplated investigation has been made.

"The Rev. Mr. Reynolds seems to have acted, unfortunately with cruel indiscretion, and therefore he must abstain from all clerical duty for the present.

"If any reports prejudicial to his superior, the Reverend Mr. Creen, came to his knowledge, it would only have been brotherly, as it was his duty, to have apprised him, or at the least to have reported to me, and waited for my advice, instead of committing the unprecedented outrage which he acknowledges and attempts to justify in his letter.

"I have the honour to be, gentlemen,

"Your most obedient, humble servant,

"JOHN TORONTO."

Mr. Creen was found guilty upon incontestable evidence, and suspended for life. All this, however much to be deplored in some respects, was as it should be. But now comes the inconsistency and injustice of the matter. While Mr. Creen is sentenced to suspension for life, he is still allowed to hold the title of Rector of the Church of England, and all the pecuniary advantages arising from the Rectory until the first of January, and then to retire on a pension; but Mr. Reynolds is not permitted again to perform any public duty; and treated altogether with a degree of harshness as though he were absolutely more guilty than the Rector. He and the congregation at large keenly felt the injustice of this treatment, deeming it *a severe punishment* for the crime of accidentally learning that the Rector was a bad man.

At first, Mr. Reynolds imagined the restriction only temporary, caused by some misrepresentation of the case. However, week after week wore away, and at length, advised by some

brother clergymen and others, he went to Toronto and waited upon the Bishop. Instead, however, of obtaining redress, he was received in a most discourteous and insulting manner by his lordship, who *vehemently declared he would never employ him again.*

Surprised and grieved at the Bishop's deportment, Mr. Reynolds returned to Niagra, but still imagining the Bishop's manner simply arose from senile obstinacy, which perhaps might be soothed, the Rev. gentleman wrote the following submissive letter to his lordship:—

“ NIAGARA, C. W., Nov. 4, 1856.

“ *To the Lord Bishop of Toronto.*

“ MY LORD,—Unhappy and dejected at your displeasure, I cannot refrain from making a strong effort to remove it. In fact, the continuance of that displeasure puzzles and amazes me. What so egregious a transaction am I chargeable with? What unatoneable crime have I committed? Is it something which renders every amount or degree of submission on my part of no avail in appeasing your indignation? If I have been guilty of any grave offence I ought, in common justice, to be put upon my trial, and if found really guilty, I will cheerfully submit to any sentence which your wisdom may pronounce.

“ But the greatest error which is even hinted at, as having been committed by me, is an error of judgment—a single breach of discipline. Have you no correction wherewith to chasten me for this offence, and then take me back into your favour?

“ My lord, it is evident that you have received an incorrect or corrupt statement of the case from some ill-disposed person, who has sought (through prejudice against me,) to lead astray that sagacity which has ever been admired even by your lordship's enemies. You know, my lord, that it is not a new thing—that wisdom has often before been imposed upon by malice. I may have done wrong in some sense—I am willing to suppose I have erred, according to your judgment, but I appeal to you as a father, and one whose authority I acknowledge to censure—to correct me if you will—but I ask you for the sake of common justice, and for the sake of your own dignity, not to crush me altogether, and that *unheard, too.* I believe if I had a fair hearing I could alter or modify completely your lordship's views, with regard to my late conduct, for which I have incurred your displeasure, and prove to your satisfaction, that you have not in your lordship's diocese a more obedient presbyter—one more ardently attached to the Church of England in all

its purity, nor one more anxious, in his humble sphere, to uphold that Church in all its integrity as to forms, ritual and discipline.

“I am, my Lord,
 “Your lordship’s very humble,
 “And obedient servant,
 “HENRY DUNBAR REYNOLDS.”

To this letter the Rev. Mr. Grasett, as the Bishop’s Secretary, returned the following reply:—

“*To the Rev. H. D. Reynolds.*

“TORONTO, November 10, 1856.

“REV. AND DEAR SIR,—I am directed by the Bishop to acknowledge the receipt of your letter of the 4th instant.

“You speak of a ‘displeasure on the part of the Bishop that puzzles and amazes you,’ of ‘indignation to be appeased,’ of ‘an incorrect and corrupt statement of your case by some ill-disposed person,’ of his ‘having been imposed upon by malice.’ These and other expressions are, in his Lordship’s judgment, far from being calculated to remove the unfavourable impression made upon his mind in regard to your good sense and discretion, or your power of discriminating accurately between right and wrong. They are also regarded as being scarcely consistent with the courtesy which is due to your diocesan. In order, however, to convince you that his Lordship has formed his judgment on no insufficient grounds, I am directed to enclose an extract from the report of the late commission in Mr. Creen’s case. On reading this, you will perceive that your conduct was carefully investigated by the Archdeacon and three others of the most respectable and experienced Presbyters of the Diocese, and that the Bishop’s part has been merely to approve and confirm their deliberate and well considered decision.

“The Bishop has little inclination to treat you or any other clergyman who has erred in like manner with harshness or severity, however seriously such errors may affect the good order and discipline of the Church. If you can afford his Lordship any sufficient reason to believe that you are sensible of the wrong that you have committed, he will not be unwilling to allow you an opportunity of retrieving your character in some part of the diocese remote from the scene of your late indiscretions, and in a charge where a possible failure of sound judgment and discretion would operate less disastrously upon the interests of the Church.

"I am to request that any farther communications to the Bishop upon this subject may be addressed through me as his Secretary.

"I remain,

"Rev. and dear Sir,

"Your faithful servant,

"H. J. GRASETT,

"Secretary."

EXTRACT FROM COMMISSIONERS' REPORT.

"At the same time that we thus affirm our opinion in regard to the position of Mr. Creen, we are bound to be equally explicit in the expression of our belief that it would be inexpedient and unwise to permit the further ministrations in the Parish of Niagara of the Rev. Mr. Reynolds, the assistant Minister. He stands so manifestly in the light of a public prosecutor of Mr. Creen, as is obvious, from the tenor of his letter to Mr. Churchwarden Powell, and the previous conduct which produced it—and he has evinced, besides, so much strong feeling, want of discretion, and violation of good taste—that not only must his services as a minister be unacceptable to a large body of the people in Niagara, but there will not unnaturally be a suspicion of wrong and selfish motive in the course he has pursued. His giving publicity to the charge that impure advances had been made by Mr. Creen to another lady, is a most unjustifiable proceeding, as creating the suspicion and even the belief of a fresh crime on the part of Mr. Creen, without affording him the means of defence. Although the course that Mr. Reynolds has thought proper to pursue may have been prompted by conscientious motives, which we do not venture to dispute, yet we cannot refrain from expressing a strong protest against the act of any clergyman who, in the capacity of curate or assistant minister, takes a prominent part in the inculcation of his Rector, at a time when a way was obviously open to effect the same end without his direct or active interference."

In reply to Mr. Grasett's communication, Mr. Reynolds thus rejoined:—

To the Rev. H. J. Grasett.

"NIAGARA, C. W., December 5th, 1856.

"REVEREND SIR,—Upon my return home, after an absence of some weeks, I found your letter of the 10th ultimo awaiting me. I take the earliest opportunity of replying to it. If I was

before "puzzled and amazed," I am again "puzzled and amazed" at the comments your letter contains upon mine of the 4th ult., addressed to the Bishop. To say the least, you make a cruel attempt to show that I have been disrespectful to the Bishop; whereas, whoever will read my letter will, I am sure, at once recognize the *spirit of absolutely filial obedience* which dictated it. For the Bishop I have ever had and still have as profound a respect, and as firm and sincere a regard for his authority as any other clergyman in our Church can have. Nor would I feel a less jealous concern where that authority was infringed or disregarded than *you* or any other man breathing.

"Where is the wonder, or how can it be shown to be 'scarcely consistent with the courtesy which is due to my Diocesan,' if I protest that 'I am puzzled and amazed' at being charged with having committed acts of which I am wholly unconscious, as are also those amongst whom these acts are said to have been committed.

"How can it be proved to be 'scarcely consistent with the courtesy which is due to my Diocesan' to *humbly crave* an opportunity of making my defence with a view of 'appeasing' that 'indignation' which the Bishop declares he feels on account of "*an unprecedented outrage*" committed by me. And surely there is no disrespect in affirming my belief that the wrongs under which I suffer have not emanated from the Bishop after having taken a deliberate view of the case, but have been the result of the tortured shape and false colours in which the case has been presented to his Lordship in the "incorrect and corrupt statement of some evil disposed person," assuredly it is not *disrespectful or inconsistent* to suppose the possibility of his Lordship or the wisest man living being imposed upon by a malicious or cunningly devised statement. Where, then, is the room for the severity of your remarks upon the language used by me?

"I am again "amazed" at that passage in your letter in which you state that my "conduct was carefully investigated by the Archdeacon and three others of the most respectable and experienced Presbyters of the Diocese, and that the Bishop's part has been merely to approve and confirm their deliberate and well considered decision." It conveys to me the first intimation that I have been tried for any offence. I supposed, as did every one else, that the Commissioners were sent to INVESTIGATE MR. GREEN'S CONDUCT, NOT MINE. If they were trying me, I was surely treated in a less equitable way than the rector. For he was tried on specific charges—had

those charges stated to him—told what he had to defend himself against, and moreover, was allowed counsel to defend him; whilst I simply stood by, imagining myself a mere spectator in the court, not being the "*prosecutor*," nor as I deemed, the "*prosecuted*." I was certainly asked *one* question by Mr. Creen's counsel, and my answer was somewhat favourable to the accused.

"With regard to the "extract" from the Commissioner's report which you have supplied me with, I have only to say that they seem to have erred—sadly erred in the view they have taken of my conduct on the day of the investigation. In fact, I could scarcely suppose the writers of that extract to have been present. Surely they could not have been asleep when I was urged to acknowledge myself as Mr. Creen's prosecutor, and I emphatically refused to assume that position. Decidedly, they must remember that I distinctly told them that "I knew it was part of the plan adopted from the beginning, by the friends of the accused party to thrust me forward as the Rector's prosecutor, and thereby distract the public attention from him and his frailties by throwing odium on me,—that I insisted I was not his accuser,—I had lodged no informations with the Bishop against him, nor had I any feeling one way or the other in the result of the enquiry." In this assertion I was warmly supported by the Hon. Walter Dickson, (who gave the chief testimony on the occasion.) He with manly ardour, battled to protect me from the unenviable position which *he and every rational man present could see I was wrongfully placed in*. His words were to this effect: "that he and every member of the congregation were prosecutors as much as I was; that it was quite clear from my passive conduct, and from the fact of my not having framed any regular case against Mr. Creen, for which there was ample scope, that I was not his prosecutor." Indeed, I thought his arguments were conclusive, and that the question was settled otherwise than it appears to have been. As to its being "obvious" that I was prosecutor "from the tenor of my letter to Mr. Churchwarden Powell," I beg to state my belief that few men would come to that conclusion. That letter was not written willingly, but was forced from me after repeated applications for my reasons for not officiating with Mr. Creen at the Holy Communion, and was only intended to supply those reasons, and not to serve as an indictment drawn up upon which the Rector was to be arraigned before any tribunal. As to "the previous conduct which produced it," I know of none, nor can *you state any* but the above refusal. Surely I have a right to refuse to receive the Sacrament at the hands of an *adulterer*. But, after all, there was no over-

statement of facts in my letter, for the accused was found guilty of the three several charges mentioned in that letter, namely, "Drunkenness, habits of falsehood, and his attempt to seduce Mrs.—."

"I cannot suppose that you deem my language was too strong in that letter, or that the title 'adulterous debauchee' was inapplicable to a man convicted of the crime which Mr. Green was. Again, as to my 'giving publicity to the charge that impure advances had been made to another lady, while I resolutely withheld the name of that lady, is a most unjustifiable proceeding.' In the name of justice what would they have me do? Conscience would scarcely permit me to conceal the fact that a communication was made to me that he *had* made those 'impure advances,' whilst the party entrusting me with the secret extracted from me the strictest pledge to be silent as to the name of the individual upon whom the attempt was made. Would they have me violate that pledge, and degrade me as a liar to a level with the wretched old criminal they were trying? I told them that if such evidence would be admitted, I was willing to swear to the facts of the case as communicated to me, but must conceal *the name* of the individual upon whom the attempt was made. It seems strange that the commissioners should have mentioned this case in their report, as it did not go in evidence against Mr. Green, he being tried only for the three crimes mentioned in my letter to the Churchwarden. I cannot refrain from smiling at their fears at my mentioning this matter, 'as creating the suspicion and even the belief of a fresh crime on the part of Mr. Green, without affording him the means of defence.' His character was not likely to be damaged by it, as even this is not the only case in which he has made 'impure advances,' as is well known in the Parish.

"In this or any other defence I may make, I do not intend any disrespect to the Bishop. Is it not the right of every man when accused of an offence, to ask the time, place, and manner in which it was committed? The Bishop (I speak with all respect) has charged me with having committed '*an unprecedented outrage.*' That must have been the not receiving the Sacrament at Mr. Green's hands. I could not help having been told the secret by Mr. Woodruff, which caused me not to take it, and he bound me *not to tell the Bishop or any one else without his leave.* There was nothing left for me to do but that which every one is at liberty to do, to decline receiving the Sacrament. Is this an outrage? And added to this I seem to be held responsible for every subsequent development of guilt, and also every act of clumsy management, based in the be-

gunning on impertinent and officious inquiry. Had I been a cunning pharisee, I might have formally taken the Sacrament. Expediency certainly prompted it, but conscience forbade it. Notwithstanding, however, the three months' trouble this affair has caused me, had I to go through the same circumstances again, I would act as *I have done*. May God Almighty always give me strength to be—

"Too fond of the right to pursue the expedient."

"But even a respectful defence seems to be an 'outrage.' You have told me that my letter of the 4th to the Bishop 'was scarcely consistent with the courtesy due to my Diocesan.' And you have in a letter to the Churchwarden (which he read at the last vestry-meeting) styled my kind and warning letter to Mr. Green, before the eventful 7th of September, a proposal 'to supersede the Rector in his own church.' What was my proposal? An entreaty (he being a nervous man, and I lest confusion on his part, and consequent scandal to the church, should arise) to permit me to act as *his deputy*. I refer you to my letter for the word. Until *taught* by you, I had yet to learn that one acting as a *deputy* could be supposed to 'supersede' the individual by whom he was deputed.

"I frequently read the service, and preached (by arrangement between the Rector and myself) when he was not at church—he also frequently taking my turn of duty. That you may have a simple and unvarnished account (which I am doubtful of your having yet received) of my action in the whole matter, I beg leave to enclose you my statement of the case,

And am,

Reverend Sir,

Your obedient servant,

HENRY DUNBAR REYNOLDS.

MR. REYNOLD'S STATEMENT OF THE CASE.

"A few days before Sunday, the 7th September (which was Communion Sunday in St. Mark's Church,) as was my custom, I took my rounds through the Parish, with the view of impressing upon the minds of the several members of the congregation the importance and necessity of a due attention to the Holy Communion. Amongst others, I visited Joseph Woodruff, Esq. In my conversation with that gentleman, Mr. Green's name was mentioned, and that with every respect by me, as up to that hour I *did* respect him. Mr. Woodruff remarked—'You don't know the man; he is an old rascal.' 'Ah,' said I, 'you are mistaken, people I know speak harshly of him, charging him with many sad things, but for my part I think

him a good man.' 'I will change your opinion very soon,' replied Mr. Woodruff, '*but you must first pledge me your word and honour not to divulge a word of what I am going to tell you without my leave.*' I pledged myself, and he then disclosed the abominable details of Mr. Creen's attempt to seduce Mrs. L——, at the same time reading for me a copy of the Rector's letter to that lady. (This was a true copy of the original, being sworn to by the Hon. Walter Dickson and J. Woodruff, Esq., and *admitted to be so by Mr. Creen* on the day of the investigation.) I need not attempt to describe the predicament in which I found myself placed by Mr. W.'s disclosure. My first impulse was to inform the Bishop, *but my pledge to secrecy forbade that.* I had no alternative but that to which I resorted, namely, to write a letter to the Rector, stating that on account of certain reports concerning him, which I had been made acquainted with, I could not conscientiously assist him on the following day in the administration of the Holy Communion; that he must either take the whole duty himself, or permit me to take the entire service as his deputy, begging of him to let me know by letter before ten o'clock next morning, what he would do. (He was in the habit of sending a note when he desired that I should take *all* the duty when he wished to absent himself.) I added that I entreated him in the most Christian and brotherly spirit to be discreet and not neglect my hint.

"Nevertheless, Mr. Creen did not write or communicate with me in any way. Perceiving this, I really thought that he comprehended my allusions to his guilt, and was so ashamed that he would not think of appearing at church, especially as I knew him to be a nervous man, and that when unwell or agitated he had, I was told, more than once failed to attend, thereby causing confusion in the church. 'My object all through was to prevent public scandal.' When I arrived in church many of the congregation were assembled. I asked the Sexton was Mr. Creen in the building? He said he was, and that he had told him (the Sexton) that he did not expect me that morning. What was left for me to do but quietly to take my seat in a pew, which I did. Service passed, the sermon ended, and before the service for the Holy Communion commenced, I left the church (as noiselessly, and in a manner as little remarkable as possible) with many others. A day or two afterwards the churchwarden, Mr. Powell, met me in the street, and asked me to account to him for my not assisting at the Communion. I said I would not tell him, as at present it was a private matter between the Rector and myself, and I did not wish to injure him. A few days after this, I again

met the churchwarden, Mr. Powell, who again pressed me to tell him the secret. I refused upon the same grounds as before. He said he would 'write to me as churchwarden, and demand an explanation.' I told him 'if he wrote to me officially, I supposed I would have to answer.' (I had now leave from Mr. Woodruff to do so.) He wrote that evening, and next morning received my reply. Mr. Creen had the hardihood to have my letter sent to the Bishop, and to demand an inquiry as to the truth of the statement made therein. A commission of enquiry was instituted by his Lordship. On the day of the enquiry, the friends of Mr. Creen endeavoured to thrust me into the unenviable position of a prosecutor. This I repudiated. I did not even send for any witness to prove Mr. Creen's attempt on Mrs. L——'s virtue, but the churchwarden knew who to send for, and summoned the Hon. Walter Dickson and J. Woodruff, Esq., who proved on oath the serious charge.

"This is a plain and simple statement of the facts of the case, and how can it be shewn thereby that I forgot my position towards my superior officer, or sought in any way to injure persecute *him*, or to bring scandal on the church? What would my censurers have? Can any one of them write down the name of my offence? If they would receive the Sacrament at the hands of such a man as the Rector, (knowing his guilt,) I pity them for their low estimation of that Sacrament and beg to say that my conscience is not so tough as theirs. If I knew a man to be a murderer, or even had got reason to suspect that he was, I would not kneel down and take the Bread of Life from his hands, and surely, if I read God's law aright, he who plots and plans an act of adultery, is on a par with a murderer. The command against the one crime was written as deeply as the command against the other in the table of stone by the finger of God.

"If I were an evil minded man, and really sought to injure Mr. Creen, there is not the malicious satisfaction left that I succeeded, (though he is degraded,) for I absolutely did **NOTHING**, good or bad. Mine was only expression of **OPINION**, not **ACTION** of any kind.

"Mr. Creen might have gone on unscathed by me forever (as I was bound to secrecy) were it not for the course he and his friend Mr. Powell adopted."

Attested copy of Mr. Creen's letter to Mrs. L——.

"I subscribe with a good conscience to the doctrine of the
 "great Milton, set forth in his prose works from page 224 to
 "page 252, and request a careful perusal of those pages, be-
 "cause I wish to contract an union on these principles, *as my*

"wife is good for nothing for that purpose, and I have always
"admired and regarded you with uncommon affection and
"partiality.

"If you can return the feelings which I entertain, please to
"signify the same by subscribing the initial of your name
"under mine, and return the book to me to-morrow with this
"enclosed.

"T. C.

"Niagara, May 8th, 1855."

Accompanying this villainous epistle was a volume of Milton's prose works.

On the 4th of November the largest Vestry meeting ever seen within the walls of St. Marks, Niagara, assembled, when the following memorial to the Bishop in behalf of the Rev. Mr. Reynolds was unanimously adopted, and a deputation appointed to proceed to Toronto, present the petition and receive the reply thereto :—

To the Right Reverend John Strachan, D.D., Lord Bishop of Toronto.

"MY LORD,—The undersigned pew-holders and heads of families, members of St. Mark's Church, Niagara, beg leave respectfully to address your Lordship on the subject of the uneasy and anxious feelings that pervade this congregation, in consequence of an official communication from your Lordship's secretary, read at a general meeting of the parishioners held in Saint Mark's Church on the fourth day of November last, conveying your Lordship's decision on the late investigation held under your commission in this parish.

"Your memorialists deem it unnecessary to offer any remarks upon the judgment pronounced by your Lordship upon the case of the late Rector of this parish, further than this—We respectfully acquiesce in your decision as at once just and merciful, while the necessity which has led to such a decision will ever be deplored by us. But it is with surprise, pain and regret that we learn from the same document that our respected assistant minister, the Rev. H. D. Reynolds, has fallen under your Lordship's displeasure, and that in your Lordship's opinion 'his conduct towards the late Rector has been marked by a lamentable ignorance of what was due to his superiors, and by a deficiency of sound judgment and discretion,' and that, furthermore, he has, 'by adopting a course which violates all rules of order and discipline, manifested himself to be an unsafe person to be entrusted with any responsible office in the church.'

"Your memorialists indulge the hope that this most severe

censure pronounced upon the Rev. Mr. Reynolds has arisen from incorrect information conveyed to your Lordship as to the facts relative to the part taken by the Rev. Mr. Reynolds in the late proceedings against the Rev. Mr. Green. As far as your memorialists are aware, the Rev. Mr. Reynolds has not been charged with any specific offence, and they know nothing he has done to call upon him so severe a sentence. On the other hand, your memorialists bear cheerful and grateful testimony to the piety, zeal and intelligence with which he has laboured for the spiritual welfare of this parish, to his great ability as a preacher of the Gospel, and general Christian deportment. These have gained for him the cordial esteem and confidence of a large majority of the members of this congregation.

"It is with deep regret, therefore, that your memorialists have heard your decision respecting him. But your memorialists will not give up the hope that even should it be found that he has committed a breach of the rules of discipline, or failed in a point of etiquette to his late Rector, your Lordship, considering the peculiar and trying circumstances in which he was placed, will, upon this appeal of the members of St. Mark's Church, regard his fault as not unpardonable, but will be pleased to withdraw your censure, and allow him to resume his clerical duties.

"Niagara, 10th November, 1856."

[Signed by one hundred and three members of the church, representing about five hundred souls.]

OFFICIAL REPORT OF THE DEPUTATION.

"The deputation appointed at the general meeting of parishioners of St. Marks, Niagara, held on the 4th instant, to wait upon the Bishop, and present to him the memorial relating to the suspension of the Rev. Mr. Reynolds, beg leave to report that, in accordance with the resolutions passed at the meeting, they went to Toronto, on the 13th instant, and called upon his Lordship the same evening, and placed the memorial in his hands, requesting him to fix an hour for an interview on the following day. His Lordship received them courteously, and fixed the hour of two o'clock on the following day for the interview. Accordingly, at the appointed hour, the deputation waited upon his Lordship, and were shown into an ante-room. His Lordship shortly entered, accompanied by a gentleman, whom they supposed to be his Secretary, the Rev. Mr. Grasett. Your deputation then read to his Lordship your memorial with which you entrusted them. To which his Lordship read, in reply, the answer hereunto affixed:—

"GENTLEMEN,—I have perused, with the attention which was due to the subject, the proceedings of the late Vestry meeting—a copy of which was forwarded to me by Mr. Churchwarden Powell, and also the address from a respectable portion of the congregation of St. Mark's Church, Niagara, which you have been deputed to present.

"In a matter of such extreme delicacy as the interposition of a congregation between the Bishop and one of his clergy, in the exercise of an act of discipline, involving, as such a proceeding necessarily does, considerations of high and grave import, I feel constrained, however reluctantly, to lay before you information in detail, which otherwise would not have obtained such publicity. While I regret the necessity which is thus laid upon me, I am consoled by the reflection that the responsibility of this exposure does not belong to me, but must fairly be attributed to those who, doubtless, with well intended zeal, have over-stepped the limits which a full reliance upon the justice and impartiality of the Bishop might reasonably have prescribed. I accordingly place in your hands a copy of that portion of the report of late Commission in Mr. Creen's case which refers to the action of the Reverend Mr. Reynolds in the matter, and also a copy of the correspondence which has subsequently passed between Mr. Reynolds and myself.

"It is satisfactory to me to learn that my judgment upon the case of your late Rector commends itself to your minds as at once 'just and merciful.' I cannot doubt but the full information now afforded you in reference to your late assistant minister will prove no less convincing that towards him also, no undue severity has been exercised.

"In any case, his term of service at Niagara must have expired with the incumbency of his late Rector; and I cannot permit myself to suppose that, had his conduct under the late painful and distressing circumstances been ever so free from blame, and even praiseworthy, the congregation could have anticipated for a moment that a gentleman so young, and inexperienced in the ministry, and a comparative stranger in the diocese, might justly aspire to succeed to the important parish of Niagara. This would be to inflict a serious injustice, indeed, upon many of my clergy, who have long and faithfully laboured in the diocese, and have claims on my consideration which it would be impossible to overlook.

"JOHN TORONTO.

"Toronto, November 14, 1856."

His Lordship then gave the deputation the papers alluded to.

in his answer, that is, the extract from the Reports of the Commissioners in the case of the Rev. Mr. Creen, referring to the action of the Rev. Mr. Reynolds in the matter, and also a copy of the correspondence which had subsequently passed between Mr. Reynolds and himself.

"Your deputation then addressed his Lordship, by stating that they accepted those documents, and would lay them before the congregation of St. Mark's Church. That without having the least knowledge of their contents as to the establishing any charges against the Rev. Mr. Reynolds, they hoped his Lordship would excuse them while taking the liberty of fulfilling a part of the duty imposed upon them, which was to state to his Lordship the particular point of dissatisfaction resting in the minds of the congregation of St. Mark's. That point was, that certain *vague* charges had been made against their Assistant Minister, the Rev. Mr. Reynolds, upon which he had been sentenced and suspended by his Lordship *without a trial and without a hearing*. That they felt keenly the contrast exhibited in the case of the Rev. Mr. Creen and that of the Rev. Mr. Reynolds. That the one, who stood charged with an act of gross immorality, had had a fair trial, in which he had the assistance of legal counsel, and every opportunity of refuting the charges brought against him—and being convicted upon those charges had sentence passed, which was, that he should retire from the Rectory, receiving the emoluments arising from it up to the first day of January next, and then was to receive the same allowance as an old, worthy, retired clergyman, against whom no charge of offence had ever been preferred. While, with respect to the Rev. Mr. Reynolds, he was, upon the vague charge of having committed merely a breach of discipline, *thrust out of the ministry without a trial and without even a hearing*. That under those circumstances it was the desire of the congregation, that if any charges lay against the Rev. Mr. Reynolds, his Lordship would grant him a fair trial, and thus give to him also an opportunity of defending himself.

"With regard to the last objection made in his Lordship's answer, that he could not see for a moment how the congregation of Niagara could have anticipated that he would have appointed the Rev. Mr. Reynolds to the Rectory—they (the deputation) would remark, that the congregation *never anticipated* or expected such an appointment. That the appointment of a Rector was a matter which they had not yet contemplated. That what the congregation desired in behalf of the Rev. Mr. Reynolds was, that he should be relieved from suspension and allowed to complete his term of engagement,

which in their opinion, and that of many others, did not expire until the first day of January. That all the congregation desired was, that he should have a trial on the charges alleged against him, as at present, so far as they were aware, he had done nothing to warrant so severe a sentence as had been pronounced against him.

"Here his Lordship interposed, observing that he did not wish to have any altercation, as this was not a fit place for it. Your deputation begged his Lordship not to take what was said as altercation, but simply a statement of what they had been commissioned to say to his Lordship, that they might put him in possession of the sentiments entertained by the congregation of St. Mark's. That they had said all this without an idea of what was contained in the documents entrusted to them to convey to Niagara—and that, in so doing, they believed they had only fulfilled their duty. His Lordship observed that the perusal of the documents would alter their views.

"Your deputation then retired."

A second monster vestry meeting assembled in St. Mark's Church, to hear the Bishop's reply to their memorial, when the following resolutions were put and carried by *acclamation* :—

"*Resolved*,—1. That we have heard read the Report of the Deputation in relation to their interview with the Bishop of Toronto, on the subject of a memorial presented by them, which was signed by a large majority of the congregation of St. Mark's Church, in this Town, which memorial had immediate reference to the Rev. Mr. Reynolds, the assistant minister of said parish, and his Lordship's reply thereto, together with its accompanying documents. And having given them all due consideration, we cannot refrain from saying that we are as much at a loss to understand where we have 'overstepped the limits which a full reliance upon the justice and impartiality of the Bishop might have prescribed,' as we are to discover that the Rev. Mr. Reynolds has acted in any manner not in strict accordance with a sense of propriety towards his Lordship, the church over which he presided, or a due regard for its welfare, when by exposing error and gross vice in one of its oldest ministers, it cannot but be apparent to every unprejudiced mind, that he has endeavoured to uphold the church in its purity, and for which, instead of bringing down the censure of the Bishop upon him, he should receive his highest commendations, notwithstanding that he may from a truly honest and laudable zeal have been guilty of a slight dereliction of etiquette; but this appears to be a

"greater fault than the actual offence which he is charged with having been the means of bringing to light."

"*Resolved*,—2. That we are unable to perceive how his lordship can expect us to reconcile his remarks, as quoted in the foregoing resolution, with his adoption of the Report of the Commissioners referred to by him, as the latter does not harmonize, but seems in every essential point to be at variance with his lordship's profession of "JUSTICE AND IMPARTIALITY."

"*Resolved*,—3. That having with especial attention heard read the following extract from his lordship's secretary to the Rev. Mr. Reynolds, dated 10th ult.—'The bishop has little inclination to treat you or any clergyman who has erred in like manner with harshness or severity, however seriously such errors may effect the good order and discipline of the church. If you can afford his lordship any sufficient reason to believe that you are sensible of the wrong that you have committed, he will not be unwilling to allow you an opportunity of retrieving your character in some part of the diocese remote from the scene of your late indiscretions, AND IN A CHARGE WHERE A POSSIBLE FAILURE OF SOUND JUDGMENT AND DISCRETION would operate less disastrously upon the interests of the church;'—we are puzzled to comprehend upon what principle the Rev. Mr. Reynolds could be eligible to exercise his holy calling in one part of Canada and not in another, when we have always been led to believe that the Church of Christ is the same everywhere; and further, we cannot abstain from saying that we consider a more gratuitous insult could not possibly have been offered to any gentleman, or intended for the FAR DISTANT CONGREGATION which his lordship may have in view, than is contained in said paragraph."

"*Resolved*,—4. That the memorial to the Bishop of Toronto conveyed nothing that could or ought to have been construed into a request that his Lordship would appoint the Rev. Mr. Reynolds to the Rectory of this Parish—not a single word having such import or tendency having been inserted in it; our sole object being to have him reinstated in his Lordship's good opinion, and such credentials delivered to him as would entitle him to preach the Gospel in any church in this Province where he might find a call for his truly useful and good ministrations."

"*Resolved*,—5. That this meeting cannot pass over the Report of the three Reverend gentlemen sent hither by his Lordship to take evidence in the matter alluded to, without saying that nothing more *disingenuous, uncharitable or arbitrary* could have been penned by any persons. They were sent here

“*ostensibly* to take evidence against the late Rector, and it appears that they *secretly, and from some private source took down evidence against the Rev. Mr. Reynolds* (that gentleman nor any of his friends being aware that such was the intention of the Commissioners), and of course precluded him from justifying himself against any charges made against him. Moreover, had they but used a very small portion of that reason which the Almighty has endowed them with, notwithstanding that the ‘impure advances to another lady,’ on the part of the late Rector of this parish, had not, in a legal point of view, been proved, they would have perceived that neither had they nor he the power of compelling the unknown female to give evidence in the matter; and that, therefore, it would not have been either honourable or manly on the part of the Rev. Mr. Reynolds to have published her name, or that of any other female; especially when no possible good could have resulted from so doing; and more particularly when, if the late Rector had felt himself perfectly innocent of the charge alluded to, there would not have been wanting against the Rev. Mr. Reynolds that legal redress in the country before another tribunal, whose authority is ample for the compulsory attendance and examination of all persons in a case.”

“*Resolved*,—6. That this meeting also takes *unqualified exception to the insidious remark* against the Rev. Mr. Reynolds in the Report alluded to, where he is most unworthily supposed to have had a greater desire to bring the conduct of the late Rector before the world, ‘from a selfish motive,’ than any other, and say that such insinuation (if not positive assumption on their part) would accord better with the doings at one time in other places than ever have been or it is hoped ever will be sanctioned in a dependency of Great Britain.”

“*Resolved*,—7. That since it appears there is little hope left for the Rev. Mr. Reynolds to obtain redress through the means hitherto used by and for him, and as, fortunately, there is still a higher tribunal for him to appeal to, we most earnestly recommend him to use his privilege by sending to the Archbishop of Canterbury a full statement of his case, who no doubt will order that justice to be done him, which has been denied him in this country.”

The conclusion of the matter will be found in the following letters:—

“*To the Rev. H. J. Grasett:*

“NIAGARA, C. W., January 8th, 1857.

“REV. AND DEAR SIR,—As I do not desire to take employment in any other locality in this diocese, may I beg of you as

the Bishop of Toronto's Secretary, to obtain for me such letters or other named documents as are usually given to clergymen ceasing to have connection with any particular diocese in which they have been engaged

I am, &c.,
(Signed,) "HENRY DUNBAR REYNOLDS."

"To the Rev. H. D. Reynolds :

TORONTO, 9th January, 1857.

"REV. AND DEAR SIR,—I have laid before the Bishop your applications for letters testimonial. His lordship will comply with your request, provided you withdraw the offensive letters recently addressed to him, and express your regret for having written them. It is presumed to be your intention to leave the diocese, but you will have the goodness to be explicit on this point, as it is only under such circumstances that it is customary to furnish letters testimonial.

"I have the honour to be,

"Rev. and dear Sir,

"Your obedient servant,

"H. J. GRASETT,

"Secretary."

THE BISHOP OF TORONTO AND THE REV. MR. REYNOLDS.

(From the DAILY COLONIST, January 13th, 1857.)

The *Globe* of yesterday devotes five columns to an elaborate attempt to injure the position of the Bishop of Toronto, by making it appear that His Lordship has interfered, in the first place, to shield from punishment the Rector of Niagara, the Rev. Mr. Creen; and, secondly, that he has unjustly visited with censure and deprivation the Rev. H. D. Reynolds, assistant minister at that place. So far as the Bishop is concerned, we have no doubt His Lordship would be very well content to leave the matter to the public upon Mr. Reynolds' own statements; but as the *Globe* has, as usual, endeavoured to wrest the facts to political purposes, we feel it necessary to enter into some details of the case.

The origin of the charge against Mr. Creen we give in Mr. Reynolds' own words (the italics being his own):—

A few days before Sunday, the 7th of September (which was Communion Sunday in St. Mark's Church) as was my custom,

I took my rounds through the Parish, with the view of impressing upon the minds of the several members of the congregation the importance and necessity of a due attention to the Holy Communion. Amongst others I visited Joseph Woodruff, Esq. In my conversation with that gentleman, Mr. Creen's name was mentioned, and that with every respect by me, as up to that hour I *did* respect him. Mr. Woodruff remarked—'You don't know the man, he is an old rascal.' 'Ah,' said I, 'you are mistaken, people I know speak harshly of him, charging him with many sad things, but for my part I think him a good man.' 'I will change your opinion very soon,' replied Mr. Woodruff, '*but you must first pledge me your word and honour not to divulge a word of what I am going to tell you without my leave.*' I pledged myself, and he then disclosed the abominable details of Mr. Creen's attempt to seduce Mrs. ———, at the same time reading for me a copy of the Rector's letter to that lady. (This was a true copy of the original, being sworn to by the Hon. Walter Dickson and J. Woodruff, Esq., and *admitted to be so by Mr. Creen*, on the day of the investigation.) I need not attempt to describe the predicament in which I found myself placed by Mr. W.'s disclosure. My first impulse was to inform the Bishop, *but my pledge to secrecy forbade that*. I had no alternative but that to which I resorted, namely, to write a letter to the Rector, stating that on account of certain reports concerning him which I had been made acquainted with, I could not conscientiously assist him on the following day in the administration of the Holy Communion; that he must either take the whole duty himself, or permit me to take the entire service as his deputy, begging of him to let me know by letter before ten o'clock next morning what he would do. (He was in the habit of sending a note when he desired that I should take *all* the duty, when he wished to absent himself.) I added, that I entreated him in the most Christian and brotherly spirit to be discreet and not neglect my hint.

Nevertheless, Mr. Creen did not write or communicate with me in any way. Perceiving this, I really thought that he comprehended my allusions to his guilt, and was so ashamed that he would not think of appearing at church, especially as I knew him to be a nervous man, and that when unwell or agitated he had, I was told, more than once failed to attend, thereby causing confusion in the church. 'My object all through was to prevent public scandal.' When I arrived in church many of the congregation were assembled. I asked the sexton was Mr. Creen in the building? He said he was, and that he had told him (the sexton) that he did not expect me that morning. What was left for me to do but quietly

to take my seat in a pew, which I did. Service passed, the sermon ended, and before the service for the Holy Communion commenced, I left the church as noiselessly, and in a manner as little remarkable as possible) with many others. A day or two afterwards the churchwarden Mr. Powell, met me in the street and asked me to account to him for my not assisting at the communion. I said I would not tell him, as at present it was a private matter between the Rector and myself and I did not wish to injure him. A few days after this, I again met the churchwarden, Mr. Powell, who again pressed me to tell him the secret. I refused upon the same grounds as before. He said he would "write to me as churchwarden, and demand an explanation." I told him if he wrote to me officially, I supposed I would have to answer' (I had now leave from Mr. Woodruff to do so). He wrote that evening and next morning received my reply. Mr. Creen had the hardihood to have my letter sent to the Bishop and to demand an enquiry as to the truth of the statements made therein. A commission of enquiry was instituted by his Lordship. On the day of inquiry the friends of Mr. Creen endeavoured to thrust me into the unenviable position of a prosecutor. This I repudiated. I did not even send for any witness to prove Mr. Creen's attempt on Mrs.—'s virtue, but the churchwarden knew who to send for, and summoned the Hon. Walter Dickson and J. Woodruff, Esq., who proved on oath the serious charge.

The Commissioners appointed by the Bishop to examine into the case were, the Venerable Archdeacon Bethune, the Rev. T. B. Fuller (Rural Dean of the Niagara District), the Rev. A. F. Atkinson (of St. Catharines), and the Rev. Saltern Givens, (Rural Dean). These gentlemen proceeded to investigate the case, and the result was, that they found the Rev. Mr. Creen guilty of the charge laid against him. The Bishop thereupon, in consideration of the long services and declining years of Mr. Creen, gave him the option of either standing a formal trial, which would probably have resulted in his entire degradation, or of resigning his Rectory, by which means he would become entitled to the retiring pension of £100 a-year. Mr. Creen adopted the latter course, and Dr. McMurray has been appointed to the Rectory of Niagara, into the charge of which he entered on the first of January last.

So far, it will be seen the Bishop acted both firmly and mercifully; and that the members of the congregation at Niagara thought so, is evident from the following extract from a memorial which they presented to Dr. Strachan subsequently :—

"Your memorialists deem it unnecessary to offer any remarks upon the judgment pronounced by your Lordship upon the case of the late Rector of this parish, further than this—We respectfully acquiesce in your decision as at once just and merciful, while the necessity which has led to such a decision will ever be deplored by us."

Thus much for the *Globe's* assertion, that "Bishop Strachan permits Mr. Creen, convicted of such conduct, to retain his title as Rector of the Church of England, and his State pension for life!"

Our contemporary proceeds to say:—"But the man who accidentally became possessed of Mr. Creen's crime and is forced to divulge it, he dismisses from his charge, banishes from his diocese, and mayhap inflicts a stigma upon for life! The crime of the seducer in the eye of the Bishop, is venial; but to publish it, is an offence unpardonable. Is this Christian morality?"

Mr. Reynolds is a comparatively young man, recently from Bishop's College, Lennoxville, and last year was appointed as Assistant Minister to Mr. Creen at Niagara. On learning that his superior was chargeable with immoral conduct, instead of laying the matter before the Bishop of Toronto, and asking his advice, he chose to take a course which could only end in a flagrant public scandal, as what else could the fact of a curate's openly refusing to officiate in company with his Rector, be expected to produce? The man who professes to keep a secret, and yet acts so as to betray its existence to all the world, has a singular idea of good faith. Be that as it may, however, the assertion that Mr. Reynolds has suffered any hardship or punishment at the hands of the bishop, is wholly untenable. The Commissioners, in reporting upon Mr. Creen's case, added a recommendation that Mr. Reynolds should be removed from the parish of Niagara, in which his services had been suspended during the investigation. Mr. Reynolds, feeling aggrieved at the suspension not being removed, applied to the Bishop personally, and, as he says, was received in "a most discourteous and insulting manner by his Lordship, who vehemently declared he would never employ him again." Thinking however "that the Bishop's manner arose from senile obstinacy," he wrote to his Lordship, and the following correspondence took place:—

"NIAGARA, C. W., Nov., 4, 1856.

"To the Lord Bishop of Toronto.

"MY LORD,—Unhappy and dejected at your displeasure, I cannot refrain from making a strong effort to remove it. In

fact, the continuance of that displeasure puzzles and amazes me. What so egregious a transaction am I chargeable with? What unattonable crime have I committed? Is it something which renders every amount or degree of submission on my part of no avail in appeasing your indignation? If I have been guilty of any grave offence I ought in common justice to be put upon my trial, and if found really guilty I will cheerfully submit to any sentence which your wisdom may pronounce.

"But the greatest error which is even hinted at as having been committed by me is an error of judgment—a single breach of discipline. Have you no correction wherewith to chasten me for this offence, and then take me back to your favour?"

"My lord, it is evident that you have received an incorrect or corrupt statement of the case from some ill-disposed person who has sought (through prejudice against me) to lead astray that sagacity which has ever been admired even by your lordship's enemies. You know, my lord, that it is not a new thing—that wisdom has often before been imposed upon by malice. I may have done wrong in some sense—I am willing to suppose I have erred, according to your judgment, but I appeal to you as a father, and one whose authority I acknowledge to censure—to correct me if you will—but I ask you for the sake of common justice, and for the sake of your own dignity, not to crush me altogether, and that *unheard, too*. I believe, if I had a fair hearing, I could alter or modify completely your lordship's views with regard to my late conduct for which I have incurred your displeasure, and prove to your satisfaction that you have not in your lordship's diocese a more obedient presbyter—one more ardently attached to the Church of England in all its purity, nor one more anxious in his humble sphere to uphold that Church in all its integrity in forms, ritual and discipline.

"I am, my Lord,

"Your lordship's very humble

"And obedient servant,

"HENRY DUNBAR REYNOLDS."

To this letter the Rev. Mr. Grasett, as the Bishop's Secretary returned the following reply:—

"To the Rev. H. D. Reynolds.

TORONTO, November 10, 1856.

"REV. AND DEAR SIR,—I am directed by the Bishop to acknowledge the receipt of your letter of the 4th instant.

"You speak of a displeasure on the part of the Bishop that puzzles and amazes you,' of 'indignation to be appeased,' of

'an incorrect and corrupt statement of your case by some ill disposed person,' of his 'having been imposed upon by malice.' These and other expressions are, in his Lordship's judgment, far from being calculated to remove the unfavourable impression made upon his mind in regard to your good sense and discretion, or your power of discriminating accurately between right and wrong. They are also regarded as being scarcely consistent with the courtesies which is due to your diocesan. In order, however, to convince you that his Lordship has formed his judgment on no insufficient grounds, I am directed to enclose an extract from the report of the late commission in Mr. Creen's case. On reading this, you will perceive that your conduct was carefully investigated by the Archdeacon and three others of the most respectable and experienced Presbyters of the Diocese, and that the Bishop's part has been merely to approve and confirm their deliberate and well considered decision.

"The Bishop has little inclination to treat you or any other clergyman who has erred in like manner with harshness or severity, however seriously such errors may affect the good order and discipline of the Church. If you can afford his Lordship any sufficient reason to believe that you are sensible of the wrong that you have committed, he will not be unwilling to allow you an opportunity of retrieving your character in some part of the diocese remote from the scene of your late indiscretions, and in a charge where a possible failure of sound judgment and discretion would operate less disastrously upon the interests of the Church.

"I am to request that any further communications to the Bishop upon this subject may be addressed through me as his Secretary.

I remain,

Rev. and dear Sir,

Your faithful servant,

H. J. GRASETT,

Secretary.

EXTRACT FROM COMMISSIONERS' REPORT.

"At the same time that we thus affirm our opinion in regard to the position of Mr. Creen, we are bound to be equally explicit in the expression of our belief that it would be inexpedient and unwise to permit the further ministrations in the parish of Niagara of the Rev. Mr. Reynolds, the assistant minister. He stands so manifestly in the light of a public prosecutor of Mr. Creen, as is obvious from the tenor of his

letter to Mr. Churchwarden Powell, and the previous conduct which produced it—and he has evinced, besides, so much strong feeling, want of discretion, and violation of good taste—that not only must his services as a minister be unacceptable to a large body of the people in Niagara, but there will not unnaturally be a suspicion of wrong and selfish motives in the course he has pursued. His giving publicity to the charge that impure advances had been made by Mr. Creen to another lady, is a most unjustifiable proceeding, as creating the suspicion and even the belief of a fresh crime on the part of Mr. Creen, without affording him the means of defence. Although the course that Mr. Reynolds has thought proper to pursue may have been prompted by conscientious motives, which we do not venture to dispute, yet we cannot refrain from expressing a strong protest against the act of any clergyman, who, in the capacity of curate or assistant minister, takes a prominent part in the inculcation of his Rector, at a time when a way was obviously open to effect the same end without his direct or active interference.”

In reply to Mr. Grasett's communication, Mr. Reynolds thus rejoined:—

To the Rev. H. J. Grasett.

NIAGARA, C. W., December 5th, 1856.

“REVEREND SIR,—Upon my return home after an absence of some weeks, I found your letter of the 10th ultimo awaiting me. I take the earliest opportunity of replying to it. If I was before “puzzled and amazed,” I am again “puzzled and amazed at the comments your letter contains upon mine of the 4th ult., addressed to the Bishop. To say the least, you make a cruel attempt to show that I have been disrespectful to the Bishop; whereas, whoever will read my letter, will, I am sure, at once recognize *the spirit of absolutely filial obedience* which dictated it. For the Bishop I have ever had and still have as profound a respect, and as firm and sincere a regard for his authority as any other clergyman in our church can have. Nor would I feel a less jealous concern where that authority was infringed or disregarded, than *you* or any other man breathing.

“Where is the wonder, or how can it be shown to be ‘scarcely consistent with the courtesy which is due to my Diocesan,’ if I protest that ‘I am puzzled and amazed,’ at being charged with having committed acts of which I am wholly unconscious, as are also those amongst whom these acts are said to have been committed.

"How can it be proved to be 'scarcely consistent with the courtesy which is due to my Diocesan' to *humbly crave* an opportunity of making my defence' with a view of 'appeasing' that 'indignation' which the Bishop declares he feels on account of '*an unprecedented outrage*' committed by me. And surely there is no disrespect in affirming my belief that the wrongs under which I suffer have not emanated from the Bishop after having taken a deliberate view of the case, but have been the result of the tortured shape and false colours in which the case has been presented to his Lordship in the 'incorrect and corrupt statement of some evil-disposed person,' and most assuredly it is not *disrespectful or inconsistent* to suppose the possibility of his Lordship or the wisest man living being imposed upon by a malicious or cunningly devised statement. Where, then, is the room for the severity of your remarks upon the language used by me?"

"I am again 'amazed' at that passage in your letter in which you state that my 'conduct was carefully investigated by the Archdeacon and three others of the most respectable and experienced Presbyters of the Diocese, and that 'the Bishop's part has been merely to approve and confirm their deliberate and well-considered decision.' It conveys to me the first intimation that I have been tried for any offence. I supposed, as did every one else, that the Commissioners were sent to INVESTIGATE MR. CREEN'S CONDUCT, NOT MINE. If they were trying me I was surely treated in a less equitable way than the Rector. For he was tried on specific charges—had those charges stated to him—told what he had to defend himself against, and moreover was allowed counsel to defend him; whilst I simply stood by, imagining myself a mere spectator in the court, not being the '*prosecutor*,' nor as I deemed, the '*prosecuted*.' I was certainly asked *one* question by Mr. Creen's counsel, and my answer was somewhat favorable to the accused.

"With regard to the "extract" from the Commissioners' report which you have supplied me with, I have only to say that they seem to have erred—sadly erred, in the view they have taken of my conduct on the day of the investigation. In fact, I could scarcely suppose the writers of that extract to have been present,—surely they could not have been asleep when I was urged to acknowledge myself as Mr. Creen's prosecutor and I emphatically refused to assume that position. Decidedly they must remember that I distinctly told them that "I knew it was part of the plan adopted from the beginning by the friends of the accused party, to thrust me forward as the Rector's prosecutor, and thereby distract the public attention from him and his frailties by throwing odium on me,—that I insist-

ed I was not his accuser,—I had lodged no informations with the Bishop against him, nor had I any feeling one way or the other in the result of the enquiry.” In this assertion I was warmly supported by the Hon. Walter Dickson, (who gave the chief testimony on the occasion.) He, with manly ardour, battled to protect me from the unenviable position which *he and every rational man present could see I was wrongfully placed in*. His words were to this effect: “that he and every member of the congregation were prosecutors as much as I was; that it was quite clear from my passive conduct, and from the fact of my not having framed any regular case against Mr. Creen, for which there was ample scope, that I was not his prosecutor.” Indeed I thought his arguments were conclusive, and that the question was settled otherwise than it appears to have been. As to its being “obvious” that I was prosecutor “from the tenor of my letter to Mr. Churchwarden Powell, I beg to state my belief that few men would come to that conclusion. That letter was not written willingly, but was forced from me after repeated applications for my reasons for not officiating with Mr. Creen at the Holy Communion, and was only intended to supply those reasons and not to serve as an indictment drawn up upon which the Rector was to be arraigned before any tribunal. As to “the previous conduct which produced it,” I know of none nor can *you state any* but the above refusal. Surely I have a right to refuse to receive the Sacrament at the hands of an *adulterer*. But, after all, there was no overstatement of facts in my letter, for the accused was found guilty on the three several charges mentioned in that letter, namely “drunkenness, habits of falsehood, and his attempt to seduce Mrs. ———.”

“I cannot suppose that you deem my language was too strong in that letter, or that the title “adulterous debauchee” was inapplicable to a man convicted of the crime which Mr. Creen was. Again, as to my “giving publicity to the charge that impure advances had been made to another lady, while I resolutely withheld the name of that lady, is a most unjustifiable proceeding.” In the name of justice what would they have me do? Conscience would scarcely permit me to conceal the fact that a communication was made to me that he *had* made those “impure advances,” whilst the party intrusting me with the secret, exacted from me the strictest pledge to be silent as to the name of the individual upon whom the attempt was made. Would they have me violate the pledge and degrade me as a liar to a level with the wretched old criminal they were trying? I told them that if such evidence would be admitted, I was willing to swear to the facts of the case as com-

municated to me, but must conceal *the name* of the individual upon whom the attempt was made. It seems strange that the commissioners should have mentioned this case in their report, as it did not go in evidence against Mr. Creen, he being tried only for the three crimes mentioned in my letter to the Church-warden. I cannot refrain from smiling at their fears at my mentioning this matter," as creating the suspicion and even the belief of a fresh crime on the part of Mr. Creen, without affording him the means of defence.' His character was not likely to be damaged by it, as even this is not the only case in which he has made 'impure advances,' as is well known in the Parish.

"In this or any other defence I may make, I do not intend any disrespect to the Bishop. Is it not the right of every man when accused of an offence, to ask the time, place and manner in which it was committed? The Bishop (I speak with all respect) has charged me with having committed '*an unprecedented outrage*.' That must have been the not receiving the Sacrament at Mr. Creen's hands. I could not help having been told the secret by Mr. Woodruff, which caused me not to take it, and he bound me *not to tell the Bishop or any one else without his leave*. There was nothing left for me to do but that which every one is at liberty to do, to decline receiving the Sacrament. Is this an outrage? And added to this I seem to be held responsible for every subsequent development of guilt, and also every act of clumsy management, based in the beginning on impertinent and officious inquiry. Had I been a cunning pharisee, I might have formally taken the Sacrament. Expediency certainly prompted it, but conscience forbade it. Notwithstanding, however, the three months' trouble this affair has caused me, had I to go through the same circumstances again, I would act *as I have done*. May God Almighty always give me a strength to be—

" 'Too fond of the right to pursue the expedient.'

"But even a respectful defence seems to be an '*outrage*.' You have told me that my letter of the 4th to the Bishop '*was scarcely consistent with the courtesy due to my Diocesan*.' And you have in a letter to the churchwarden (which he read at the last vestry-meeting,) styled my kind and warning letter to Mr. Creen before the eventful 7th of September, a proposal '*to supersede the Rector in his own church*.' What was my proposal? An entreaty (he being a nervous man, and lest confusion on his part, and consequent scandal to the church, should arise,) to permit me to act *as his deputy*. I refer you to my letter for the word. Until *taught* by you, I had yet to

learn that one acting as a *deputy* could be supposed to 'superse'de' the individual by whom he was deputed.

"I frequently read the service, and preached (by arrangement between the Rector and myself,) when he was not at church—he also frequently taking my turn of duty. That you may have a simple and unvarnished account (which I am doubtful of your having yet received) of my action in the whole matter, I beg leave to enclose you my statement of the case.

"And am,

"Reverend Sir,

"Your obedient servant,

"HENRY DUNBAR REYNOLDS."

We have now given all the evidence which is necessary, to enable our readers to judge whether or not Mr. Reynolds was harshly treated. He was informed that on his withdrawing the two letters above quoted, he would be employed in some other part of the diocese. The same thing was stated by his lordship in reply to a deputation from Niagara. The only answer made by Mr. Reynolds to this proposition was in the form of a letter stating his intention not to take employment in any other locality within the diocese, and asking for the usual letters testimonial, to which the following reply was given :

"TORONTO, 9th January, 1857.

"*To the Rev. H. D. Reynolds :*

"REV. AND DEAR SIR,—I have laid before the Bishop your application for letters testimonial. His lordship will comply with your request, provided you withdraw the offensive letters recently addressed to him, and express your regret for having written them. It is presumed to be your intention to leave the diocese, but you will have the goodness to be explicit on this point, as it is only under such circumstances that it is customary to furnish letters testimonial.

"I have the honor to be,

"Rev. and dear Sir,

"Your obedient servant,

"H. J. GRASETT,

"Secretary."

Upon receiving the above letter, Mr. Reynolds decided upon appealing to public opinion through the *Globe* newspaper; and the editor of that journal takes occasion to urge upon the members of the Church of England the necessity of their taking matters into their own hands, by, we presume, setting their Bishops at defiance, and adopting the Free Presbyterian Church as their model in matters ecclesiastical.

We are not disposed to enter into the discussion of such questions with the *Globe*, and think it necessary to say but little more upon this case of church discipline. The Bishop has the power at any time, we believe, of removing an assistant minister from one part of the diocese to another, without any punishment being implied or understood. He has done so in two or three cases within the City of Toronto, when he was even blamed for giving way too readily to the complaints of a section of the congregation. No one will dispute his authority to require a junior clergyman to withdraw language which he (the Bishop) considered offensive; and certainly no one will sympathize with the junior clergyman who, rather than confess himself in error in a matter of "etiquette," chose to refuse the grace which was offered to him. If, indeed, Mr. Reynolds' object was to force the Bishop to appoint him to the Rectory of Niagara, over the heads of a hundred elder claimants, and if the congregation of St. Mark's Church desired to abet this demand, then, and not otherwise, can we understand how his removal could be felt as a hardship and a cause of complaint. But the removal of a Rector always implies the change of his assistant, and it is doubtful if the new Rector of Niagara will coincide in the desire to retain Mr. Reynolds' services, by making an exception in his favour.

THE NIAGARA CHURCH CASE.

(From the LEADER, Jan. 14th, 1857.)

If the good people of Niagara are not grateful to Bishop Strachan, for sparing them the infliction of the Rev. Henry Dunbar Reynolds, we think that they entertain no very high ideal of clerical duty, for to our mind, his own story—told by himself in a journal of this city, places Mr. Reynolds in so exceptional a position, that few men who have any regard for their own reputation will care hereafter to seek his society. It has long been an old saying, that a bad style of man is never more offensive than when invested with the surplice, and in the case before us, under an assumed godliness, we have all the traits which are to be observed in the Joseph Surfaceism which we find in the drama of fifty years ago; craft, cunning, virtuous indignation of all evil, blended with the attempt to turn the misfortunes of others—for crime is sometimes misfortune—to individual profit, and to chase away from office the man who certainly merited deprivation, for the express purpose of profiting by his errors. We are no partizans of Bishop Strachan; but we think that if any one ever acted for the benefit of society

he has done so in this case. Looking over the correspondence, his assailant, one moment, scoffing at him as a dotard, and sneering at his "senile obstinacy"—at another fawning upon the old Bishop with a meanness and obsequiousness we should expect from such a man, we heartily recognize the courage, the disinterestedness, and the honesty of purpose which appear in the conduct of the Bishop of Toronto, in marked contrast to the impertinence of the Curate. But we will tell the story so that our readers may judge, whether our condemnation is warranted by circumstances; and the facts we draw from the published correspondence.

Mr. Creen has been for some years—we believe between twenty and thirty—the Rector of Niagara; and about fifteen months ago Mr. Reynolds preached a sermon, as he with characteristic modesty adds—"so completely acceptable to the congregation that they warmly solicited him to abide amongst them." We are not going to follow the new curate, "through the sad spectacle of empty pews" and other pictures he draws to show the utter religious stagnation of Niagara, until we chronicle the revival of the waters of faith, flowing of course from the torrents of his eloquence; but it seems that towards the end of September of last year, he became acquainted with facts which were undoubtedly most discreditable to the rector, and which, if Mr. Reynolds had been a sincere and good man, he would not have paraded before the public as he has done this week. If there were anything to lead us to view his conduct with disgust, it is the uncalled for wound he has given to public delicacy. Whatever his wrongs may have been—were he as much in the right as he has shown himself to be undeserving of sympathy—his case might have been stated without injury to the morals of the community. Mr. Reynold's course was very clear. He was Mr. Creen's curate. If the tergiversations of his superior made his position uncomfortable, he should at once have resigned his office; or, if his circumstances made his stipend a consideration, he should have taken the manly course of forwarding to the Bishop the reports he had heard, and have asked his Diocesan's advice as to his future conduct. But he had other objects in view. On one side lay honesty and good feeling, on the other the rectorship of Niagara; and now came the scheming which was to compass its possession. He sits down and writes an "affectionate letter" to his Rector; stating that he will be unable to assist him at the Sacrament on the following Sunday. For once in his life, Mr. Reynolds acts with good sense: he does not publish this precious epistle. The reason is very evident: it really amounted to an endeavor to supersede Mr. Creen. By Mr. Reynolds' own

admission, he requested to be appointed Deputy to the Rector ; and there is every reason to think that had Mr. Creen subscribed to this view, and quietly retired from the parish, the scandal might have been hushed up. The Rector, however, declined to accede to the terms : the Curate, therefore, on the following Sunday, in a marked manner, took his seat as an ordinary member of the congregation, and walked out on conclusion of the service, before the Sacraments were administered. As might have been expected, such a step attracted all the attention that was desired. The Churchwardens demanded an explanation—with affected regret it was given in language most offensive and condemnatory—the reasons were forwarded to the Bishop, and Commissioners were appointed to enquire into the charge.

Mr. Creen was found guilty ; but as an old man, utterly without means, the commission mercifully allowed him to resign his gown, and a small pension was extended to him, so that he should not be subjected to want in the winter of life. Who will blame this lenity ? Mr. Creen's sins were those which society sufficiently condemns ; and they will bring their own punishment ; but to have cast him a beggar on the world would have been called for only by the most heinous of crimes. At the same time the Commissioners reported :—

“ That while we thus affirm our opinion in regard to the position of Mr. Creen, we are bound to be equally explicit in the expression of our belief that it would be inexpedient and unwise to permit the further ministrations in the Parish of Niagara of the Rev. Mr. Reynolds, the assistant minister. He stands so manifestly in the light of a public prosecutor of Mr. Creen, as is obvious from the tenor of his letter to Mr. Churchwarden Powell and the previous conduct which produced it—and he has evinced, besides, so much strong feeling, want of discretion, and violation of good taste—that not only must his services as a minister be unacceptable to a large body of the people in Niagara, but there will not unnaturally be a suspicion of wrong and selfish motive in the course he has pursued. Although the course that Mr. Reynolds has thought proper to pursue may have been prompted by conscientious motives, which we do not venture to dispute, yet we cannot refrain from expressing a strong protest against the act of any clergyman who, in the capacity of curate or assistant minister, takes a prominent part in the inculpation of his Rector, at a time when a way was obviously open to effect the same end without his direct or active interference.”

At the commencement of the proceedings both Mr. Creen and his curate were suspended. After the sentence, doubtless, the latter thought his time had come ; that the plum was ready,

and he would receive his reward ; but the suspension still continued. To remove the ban he visits Toronto, and the Bishop meted out to him the treatment which he deserved. The Bishop, as we learn, not only received the offending curate coldly, but declared he would never again employ him ; upon which Mr. Reynolds wrote a letter, which we take, will be hereafter considered a curiosity in evangelical literature. Mr. Reynolds was " unhappy, dejected"—he suffered from his diocesan's displeasure. Would no amount of submission satisfy ? Then he complimented " that sagacity which had ever been " admired by your lordship's enemies," appealing to him as a father and kissing in short the very earth before the man whom in his appeal to the public he treats as a dotard. To this the Bishop, to our mind very properly, replied that he was not unwilling to give Mr. Reynolds an opportunity to retrieve his character in some part of the diocese remote from the scene of his late indiscretion. But such a sentence in no way suited Mr. Reynolds. He had his eye on Niagara ; and he accordingly wrote a second epistle, very long and very silly. We are not going further into this subject. The question with which we wish to deal is simply the treatment which Mr. Reynolds has received. He desires to know his fault, and that we will tell it to him in a very few words. He has been disingenuous, uncharitable, and has acted in a manner which every gentleman must consider discreditable. With pretended reluctance, he exposed to the public eye delinquency, from which he hoped to extract benefit, and he schemed for the facts to be the topic of every tea table, with the expectation that he would rise on his superior's fall. It is long since we have read of so much complacent manœuvring. It is the old story of—" I thank thee that I am not as other men are, even as this publican." And has all this nothing to do with public morality ? If it be admitted that the inferior can rise to power by ruining his senior, there will be no end of plots and schemes. In this case there is the melancholy spectacle of an aged man, by his conduct courting censure. On this subject we would say no more, for we do not wish to harrow feelings, doubtless acute. But it may not always be so, and innocence will not be exempt from the consequences of an interested espionage, if encouragement be given to attacks of this character. Had Mr. Reynolds acted with the least discretion, justice would have been satisfied without the melancholy exposure which has led to our remarks. It must be bewailed by every true lover of religion ; for the thoughtless draw from it excuse for their misconduct, and the profligate build upon it an example they may imitate. But silence in such cases is purchased sometimes at too great a price,

and the venerable Bishop has manfully shewn, that he considers that there are worse evils than exposure of deceit and hypocrisy. With the latter comes its antidote—in the spectacle of the disgraced and wretched old man. But far better is it likewise to teach the rising generation that the clerical Pecksniff who wishes to rise by the exposure of vice, and which, provided he can gain his ends, he is willing to aid in thrusting in a corner, loses in the race. In no profession is it more necessary, than that religious teachers should be men of large, liberal minds—generous, thoughtful, considerate, and above personal ends. It will be an ill hour for the country when we see a sharp pettyfogging spirit, intent on private gain, the pervading feeling of the day. If there be such among us, it has certainly sustained no slight check at the hands of Bishop Strachan, in the late painful investigation.

(To the Editor of the Leader.)

NIAGARA, C.W., January 19th, 1857.

SIR,—Living as I do, at a considerable distance from Toronto, and not being a subscriber to your paper, it was late last week when, through the attention of a Toronto friend, a copy of last Wednesday's *Leader*, containing your views on the Niagara Church case came to my hands. You have formed an erroneous idea of the part which I took in the late troubles in St. Mark's Church, and given your views to the extensive circle of your readers. I believe, and confidently trust, that upon receipt of this letter you will be generous enough, by its insertion, to afford me an opportunity of at least telling my story. It is a pity that you did not devote so much valuable space to a review of some of the great principles involved in the unhappy affair now engaging so much public attention, rather than to the inglorious purpose of throwing odium upon a poor country curate whom accident and misdeeds of others have given more notoriety to than he ever sighed for. I can bear to be abused—four months of ill-treatment have somewhat inured me to that; but do not abuse your own mind and common honesty by accusing me of having craftily sought the rectorship of Niagara. The idea is simply absurd and easy of refutation.

Casting my eyes on the beginning of your article in Wednesday's paper, I can read without much emotion your assertion, "that few men who have any regard for their reputation will care hereafter to seek my society." Because such opinion is based upon ignorance of my motives in the recent Church case—and probably if you knew more of me and the said case

you would not fear damage to your "reputation" by the intimacy. I agree heartily with you in your views of the "old saying, that a bad style of man is never more offensive than when invested with the surplice," and the "assumed godliness," and the "Joseph Surfaceism," and so forth, but will not notice all this much, as its application to me at least in the present instance, is rendered null by the declared and published sentiments of the majority of the congregation amongst whom I ministered through the past year, and whose eyes were upon me in every step of the late proceedings. As to my "sneering at the Bishop as a dotard," I deny the charge, while I am ready to admit that there seems to be more grounds for the accusation of my fawning on the old Bishop." Yet, even this is a mistake, for whether the composition of my letter suited your taste or not, it was written in an honest moment and with an honest motive. I viewed myself as a young man who in some unaccountable way had offended an old man whose authority I acknowledged and respected, and sought from him, as a child would, the reconciliation of a father without knowing whether the weakness of the moment would ever be exposed to public gaze. But truly that letter was honest and as free from meanness as it was from guile. Sir, no doubt from your want of more perfect knowledge of the case, you imagined that you detected perfect coxcombry and unbounded self-esteem when you came to the passage in the published details which states that fifteen months ago I preached a sermon described by me "with *characteristic modesty*," as being "*so completely acceptable* to the congregation that they warmly solicited me to abide amongst them."—Now, sir, this passage happens not to be mine! I am only responsible for the letters bearing my signature, the rest of the article in the *Globe* newspaper being composed of selections from a mass of writing from more pens than one. I will not dwell, sir, upon your severe criticism on my conduct in giving publicity to the disgusting affair—or the "wound I have given to public delicacy." This is all a mere matter of opinion, and you are entitled to yours. But if it be a correct view, then many of the published details of what occurs sometimes in the Law Courts should also be suppressed. No one could have more deplored the necessity of giving publicity to it than I did, but there was a necessity and I yielded to it. There seems a want of candour in only publishing your own private views of the case, and the unfriendly extract from the report of the Commissioners, instead of giving to the public the entire correspondence, &c., as other journalists did, and letting every man judge for himself. You say "on one side lay honesty and good feeling, on

the other the rectorship of Niagara." Pray, sir, how did I sacrifice "honesty and good feeling" by not taking the Sacrament from Mr. Green? And really this was all my share in the whole business, every subsequent act and movement in the matter was done by others and beyond my control—and how could I expect to get the rectorship by not taking it? You say that the reason I did not publish the "affectionate letter" to the Rector, "is very evident; it really amounted to an endeavour to supersede Mr. Green," and you further state that by my own admission I requested in that letter "to be appointed Deputy to the Rector." Why, sir, was I not as *his curate, his Deputy already*? Of course it was his office as Rector to consecrate the elements at the Communion Table—and present the bread to the communicants, and I only asked to be his "deputy" in that office on that particular day. In fact, to end the matter, the word "deputy" was simply used as the synonyme for substitute. Just as a Lieutenant doing a Captain's peculiar duty on a particular occasion, would style and consider himself the Captain's deputy in the act of duty.

Mr. Grasett, with whom, as the Bishop's Secretary, I suppose the original letter lies, will, I feel convinced, admit that it amounts to no more—and had only reference to the 7th day of September. You say, "in a *marked* manner, I took my seat as an ordinary member of the congregation" on that occasion. You are the first to charge me with this—you were not there to see, and I simply deny that there was anything *marked* in my manner, and so will any individual member of the congregation of St. Mark's. Moreover, I have *more than once* "taken my seat as an ordinary member of the congregation while Mr. Green officiated."

But the chief error which you have fallen into is that of conceiving that I sought the rectorship of Niagara, "the plum," as you call it; (and here let me remark that it is *no plum*, nor are there many plums for the poor clergymen of this country—we are miserable half-paid men.) (*sic.*) The proofs I have to offer in refutation of the assertion that I sought this "plum," are as follows:—

1st. Even the Commissioners, in their harsh report, do not charge me with it, but absolutely admit their belief that I acted from *conscientious motives*. They merely protest against an inferior taking action against a superior.

2nd. The people in their memorial to the Bishop make no such request—and absolutely *protest*; in their resolutions at a public vestry meeting, against any such idea being entertained by them or me.

3rd. The gentlemen who, as a deputation, waited upon the

Bishop to present that memorial, boldly denied it when it was hinted at in his Lordship's answer.

4th. I appeal to the Hon. Walter Dickson (I am proud of having such respectable and unimpeachable evidence,) who at the second vestry meeting declared his conviction "that I was a most ill-used man. That as to say I had any notion of obtaining the rectorship of Niagara, it was cruel and absurd, and he knew it to be false. That from the very beginning—before action was taken in the affair, when the possibility of my being left in the Parish, should Mr. Green be removed, was spoken of," I, to use his own language, "*laughed the thing to scorn.*"

Sir, I would deserve to be forever branded with the title of fool, if I, who at the time the unpleasant occurrence took place was only nine months in the Diocese, and only two years in the Ministry, dared to aspire to a Rectorship!

Sir, I fear I have trespassed at great length upon you, but as an independent journalist, and, I presume, an honorable man, you will not be unwilling to afford me an opportunity of setting you and your readers right upon a point which is important to me. You have given strange strokes in the portrait you have drawn of me—but this I forgive, all men are liable to err, and journalists must have freedom of speech; but I rather think should we meet at any time, you will laugh at having called me a "clerical Pecksniff," as there is nothing puritanical, saintly or *Pecksniffish* in my appearance, manner or sentiments, even if I be "a bad style of man;" but am in fact, as some people call me, "an outspoken man" who loves the truth and will speak it at any cost.

I am Sir,

Your very obedient servant,

HENRY DUNBAR REYNOLDS.

(*To the Editor of the Globe.*)

SIR,—I was much pleased on Tuesday last, to see your paper of the previous day, and to read your truly candid and honourable opinion in regard to the "cruel" conduct of the Bishop of Toronto, towards the Rev. Mr. Reynolds; strictures, in which I beg leave to say, that every person with whom I have conversed, either in or out of this vicinity, cordially agree with you. I did not think that the writer of the article which appeared in Tuesday's *Colonist*, whom I suppose to be a certain divine, would have had the effrontery to compose such a garbled, but somewhat specious answer to your able editorial. He commences by telling us that his Lordship might wrap

himself up in the mantle of his dignity, (or words to that effect,) and remain silent, were it not that he was averse to permitting you "to wrest the facts to political purposes." I think that if that were all which his Lordship cared about, he had better not trust too much to the security of his *Pallium*, for ere long he might discover it to be as deceptive as the centaur's tunic which Dejanira sent to Hercules. He next alludes to a certain Memorial forwarded by the congregation of St. Mark's Church to his Lordship, and cites a passage from it, to which he attaches great importance, from its having the words "just and merciful" in it, as much as to convey, that all which his Lordship had done in regard to the late Rector, had met with their fullest approbation, but I think, Sir, were it not that I feel exceedingly unwilling to say anything to wound the feelings of the late Rector's family, I might convince him that his Lordship is not trading altogether upon legitimate capital; therefore, I must give you the next part of the *Colonist's* amiable special pleading, where he says:

"We have now given all the evidence which is necessary to enable our readers to judge whether or not Mr. Reynolds was harshly treated. He was informed that on his withdrawing the two letters above quoted, he would be employed in some other part of the diocese. The same thing was stated by his Lordship in reply to a deputation from Niagara. The only answer made by Mr. Reynolds to this proposition was in the form of a letter stating his intention not to take employment in any other locality within the diocese, and asking for the usual letters testimonial, to which the following reply was given:— And from which would you not imagine that the Bishop had had another nice little berth for Mr. Reynolds to nestle into; and simply because "the removal of a Rector always implies the change of his Assistant," but read the true state of the case in Mr. Grasett's letter of the 10th November, to Mr. Reynolds, and you will perceive that there has been a *jesuit* in the editorial ranks somewhere or other.

"The Bishop has little inclination to treat you or any other clergyman who has erred in like manner, with harshness or severity, however seriously such errors may affect the good order and discipline of the Church. If you can afford his Lordship any sufficient reason to believe that you are sensible of the wrong that you have committed, he will not be unwilling to allow you an opportunity of retrieving your character in some part of the diocese remote from the scene of your late indiscretions, and in a charge where a possible failure of sound judgment and discretion would operate less disastrously upon the interests of the Church.

"I am to request that any further communications to the Bishop upon this subject may be addressed through me as his Secretary."

Furthermore, please judge for yourself in what part of the Siberia of his Lordship's diocese, would Mr Reynolds now be officiating, were he to have *grovelled*, as was required of him? I think his Lordship mistook his man when he proposed such humiliating terms to the Rev. gentleman, and it being my impression, I conclude that the words which a celebrated lawyer used to the somewhat arbitrary Lord Kenyon, when on one occasion he spoke discourteously to him in Court, would not be inapplicable here:—

"Non me tua fervida terrent
Dicta ferox; di me terrent et Jupiter hostis."

I consider ecclesiastical tyranny to be the worst species of tyranny; and as you have begun a good work by exposing it, I trust that your praiseworthy efforts will not cease until you shall have brought the people belonging to the Church of England in this free country to think seriously about their actual condition. They had better look to themselves in time. There is now a great scuffle (excuse the vulgarism) for the two Sees about to be established; and they should adopt such measures, before the mitres be placed on the heads of the successful aspirants, that their power might be so restrained by an Act of the Legislature, that neither of them, no more than the present Bishops of Canada could, *inter alia*, dismiss, or even cast a slur on any "junior clergyman" without his having had in the first instance the right of trial accorded to him before a *proper tribunal*.

Ere I be done with this painful case of Episcopal despotism, I beg as one of those who voted for the resolutions passed by the congregation of St. Mark's Church, to reiterate, that Mr. Reynolds never aimed at being appointed to the Rectory, no more than did the congregation of St. Mark's Church "abet his demands," and if the composer of the unjust accusation should still pertinaciously adhere to such opinion, all I can say is, that he can place but little reliance upon the candor of the three commissioners who came hither in September, and who in their Report used the words (in other respects infamous) "the course which Mr. Reynolds may have thought proper to pursue may have been prompted by conscientious motives, which we do not venture to dispute"—and as to his having professed to keep a secret and then "betray" it is monstrously unjust. He betrayed it not—for Mr. Woodruff subsequently gave him full authority to divulge it; but I suppose it would

have been no betrayal had he told it to a Bishop—that *casket*, into which it is expected that every article of *vertu* coming into the possession of the “clergy will be dropped.” In fine, Mr. Reynolds I am sure, had but one object in wishing to be reinstated an assistant Minister of St. Mark’s Church, which was, to have it in his power to preach a few Sundays there, so that all stigma might be removed from him, but such small boon to his lacerated feelings has not been afforded him; still he has the consolation to know, that a salary (equal in amount to that which he received from St. Mark’s congregation,) can be ensured to him by many of his former hearers, should he think fit to avail himself of it, by becoming an independent Minister, and using the County Court Room, which the Town Council has most liberally placed at his and their disposal for Divine Worship.

JUSTICE.

Niagara, January 15, 1857.

(*To the Editor of the Globe.*)

SIR,—As a member of the congregation of St. Mark’s Church, Niagara, I beg to return you my cordial thanks for the privilege you have allowed our late assistant minister, the Rev. H. D. Reynolds, of defending his character and justifying his conduct in your columns, and also for your own just and forcible condemnation of the outrageous injustice he has suffered at the hands of the Bishop of Toronto, as well as from those four clerical commissioners, whose secret and dishonourable proceedings have astonished every lover of justice and fair play in the community.

Sir, the day is past when men are to be crushed by secret and private tribunals, in a British land. The people have but to be apprized that an inquisitorial and arbitrary authority exists among them, to ensure its speedy overthrow. The one-man power has been driven from the State; but late facts show, that it remains “hideous and hoary” in the Church—“the abomination of desolation sitting in the Holy place.” But I venture to assert the late tyrannical proceedings of the Bishop of Toronto will rouse such a spirit of indignation among the intelligent and independent laity at the extravagant prerogatives claimed by him, as will lead to a thorough and speedy reform being applied to the rotten and arbitrary system now existing as the government of the Church of England in this Province.

My present object, however, is not to discuss church government, but to protest against the very unfair and ungenerous

manner in which the Rev. Mr. Reynolds has been treated by that brace of apologists and defenders of prelatie despotism—the *Colonist* and *Leader* newspapers. Their publication of whatever they thought damaging to Mr. Reynolds and their careful exclusion of the proceedings and resolutions of the congregation in the matter, who might reasonably be supposed to have been best qualified to form a fair and just opinion of Mr. Reynolds' conduct, is just what we might expect from journals unprincipled enough to advocate the arbitrary power of Bishops. As for the *Colonist*, it has always been found arrayed on the side of high prerogatives, both in Church and State, and its tractarian bias has long been observed by members of the Church of England. It was natural it should aid an arbitrary Bishop with his £5,000 a year, and a secretary with his £2,000 a year, to set their feet upon and crush a poor curate who only devoted himself day and night to the work of the Gospel for a pittance of \$500 per annum—a ploughman's wages—but who was content to do so, because it was God's work, and he felt he had a call to preach salvation and administer the consolations of Christianity to his fellow beings—who was content to be that humble curate, notwithstanding he was possessed of abilities and eloquence which, in another profession, might make him a wealthy man in a few years. Such is the man whom the Bishop of Toronto has ignominiously driven out of the Church, and whom the *Colonist* and *Leader* applaud for so doing! The *Leader*, who evidently knows nothing of the case further than he has been instructed, makes the calumnious charge against Mr. Reynolds of having had designs upon the Rectory of Niagara. Sir, it is painful to the members of the congregation, who know every tittle of the affair, to hear such a charge. There is not one word of truth in it, and although the *Leader* quotes the commissioners' report, it only proves that the one party is as expert at a lying insinuation as the other.

The fact is capable of the clearest proof that, before the divul-gation against the Rev. Mr. Green, Mr. Reynolds knew and expressed to certain gentlemen whose counsel he sought, that the step he was taking involved certain ruin to himself as a clergyman under the control of the Bishop of Toronto. He knew the character of the Bishop and the nature of his arbitrary government too well, to entertain the *slightest* expectation of succeeding to the Rectory, or in any way profiting in a worldly point of view by the course he took. At the vestry meeting held on the 11th December, this charge was clearly and positively refuted by the Hon. W. H. Dickson, one of the gentlemen whose opinion Mr. Reynolds sought, to whom he distinctly

stated that the step he was taking would certainly lead to his own immediate dismissal from Niagara, whether the charges against the Rector were proved or not. The truth is the very contrary to the charge in the *Leader*. The Rev. Mr. Reynolds instead of expecting reward and promotion, knew, that he would bring the vengeance of the Bishop upon himself for acting as his duty and conscience dictated. He knew he was sure to be sacrificed; and this, Sir, with us, enhances his merit; for few men will deliberately sacrifice their interests to principle, as we know Mr. Reynolds did, on that occasion.

But sir, this thick dust kicked up by the Bishop's journals over the personal conduct of the Rev. Mr. Reynolds, is not without its object. The Bishop and his defenders would be very glad to divert the attention of the Church from the real questions involved in the proceedings, to the comparatively trifling and personal one involved in Mr. Reynolds' conduct. But they will not be permitted to do so. The Bishop has raised an issue with the laity on the point of authority, and it will be driven to a decision. The *Leader* may abuse the Rev. Mr. Reynolds to its heart's content, and butter over the Bishop's inquisitors to their own hearts' content too; but neither he nor they, dare enter upon a defence of their real motives for punishing Mr. Reynolds, or the equally ticklish ground of dispute between the Bishop and the congregation of St. Mark's who, we venture to say, represent in this affair, the sentiments of nine tenths of the laity of the Church in this Province. The Bishop was too cunning to allege other than such general charges of "want of judgment," "indiscretion," and "insubordination," against Mr. Reynolds. Had Mr. R. been vulnerable on any real offence, he would doubtless have had the precious privilege of being tried by the Bishop's private tribunal; but, sir, his real offence in the Episcopal eye, was one for which the Bishop durst not put him on his trial, knowing full well that to do so would raise a general rebellion in the Church. The Rev. Mr. Reynolds' crime consists in his being a Low or Evangelical Churchman, who has spoken with power, eloquence, and boldness, against the Popish principles which the Bishop and a number of his Tractarian clergy nurse and foster as the very core of Christianity. The views of his party, respecting the Eucharist, are precisely those for which Archdeacon Dennison has lately been removed from his office by the Archbishop of Canterbury; and this idea respecting the authority of what they call "the Church," meaning the Bishop and his clergy apostolically ordained, makes it a crime in any individual to exercise his private judgment, and consult his conscience as to whether he can refuse the sacrament from a clergyman whom

he knows to be a bad man. The Bishop and his Tractarian commissioners hold that no man has a right to refuse the sacrament, or other ordinances of "the Church," at the hands of a *successor of the Apostles*, were that minister known to be the vilest of men. He has had the Bishop's hands put upon him, and to refuse his ministrations, is to put contempt upon the Bishop who ordained him. Sir, the Reverend Mr. Reynolds consulted his own conscience, and his own interpretation of the doctrines of the Church of England, and refused to take the sacrament from, or administer it to, or in connection with the Rev. Mr. Creen, and this is his unpardonable offence. This is the "unprecedented outrage" which the Bishop thundered against him, before the charge against Mr. Creen had ever been transmitted to Toronto.

It was this exhibition of Evangelical principle that sealed the doom of Mr. Reynolds from the first. But the Bishop dare not try him on this his real offence. He knows too well that the people would crush his authority at once, did he openly attempt to punish a clergyman for upholding the true Protestant doctrines of the Church of England. Hence all the sham charges and indefinite crimes of "indiscretion," "want of judgment," &c., that have been alleged against Mr. Reynolds; and hence they cling with so much pertinacity to the monstrous and utterly false accusation, that he had a design upon the rectory of Niagara.

Mr. Reynolds, Sir, trod upon the gouty toe of the would-be Anglican Pope, by showing his disbelief in the immaculate powers of his ordination. Hence the bitter *odium theologicum* with which he has been persecuted. It was for this, that, like an Oriental Sultan, the Bishop sent his mutes in the shape of an Archdeacon, two rural deans and a rector—with whom "to hear is to obey,"—to *bow-string* our poor evangelical curate in the dark! while such is the force of the tyrannical system of our church government, that hardly a clergyman in the Province dare say a word in condemnation of such an act of despotism; knowing that their position in the church, and their daily bread are dependent on the sole will and pleasure of one arbitrary old man in Toronto. The Bishop had no difficulty in finding right material for his commissioners. They are an old breed in the church. Chaucer drew their likeness to a hair five centuries ago, in the character of the "Sumpnour," in the Frere's tale:—

"A Sumpnour is a runner up and down,
With maundement z for fornicacioun."

* * * * *

"He had a Sumpnour redy to his hond,

A slyer boy was none in Engeland ;
 Full prively he had his espialle.
 That taughte him wher he mighte avayle ;
 This Sumpnour which that was as ful of jangles,
 ful of venym ben the very angles."

Sir, was it not an edifying spectacle to see a quartette of Sumpnours join in croaking a commination and whispering secret accusations into the ear of the Bishop against a brother clergyman, whom they never once asked what he had to say to the charges they made against him? Sir, though I cannot sufficiently express my indignation at the despotic and lordly attitude of the Bishop, yet I think every sensible man will concur in holding the conduct of the commissioners as infinitely meaner and more disgusting. The one was the action of a tyrant, the other the cowardly cruelty of a slave! As I have said, the refusal to take or administer the communion under the circumstances, was the real crime of the Rev. Mr. Reynolds in the eye of the Bishop and commissioners; but, Sir, I venture to assert, that it was an offence which the Protestant laity of the Church will applaud as a noble Christian virtue and a brave stand against a Prelatic despotism and Puseyite heresy.

But, Sir, the question at issue between the Bishop and the congregation of St. Mark's rests on other grounds. It is that the Bishop has assumed the right to degrade a minister of the Church, and turn him out of his charge, and neither allow him to preach in this diocese, nor give him his *letters demissory* to go elsewhere: thus, as far as the Bishop is concerned, leaving him to starve and die in the next ditch, and all without the semblance of a trial, but merely on his own arbitrary decree; thus assuming a right which reduces every clergyman in his diocese to the position of a slave, and denying the right of a congregation to make a remonstrance even between the Episcopal "Lion" and the victim he seeks to devour. Sir, this is not the Church of England we have in this Province, but a false and libellous representation of it. The Church of England is a church of law and order, not of arbitrary power; but the Bishop of Toronto in his sole person, claims and exercises a greater authority than all the Archbishops, Bishops, and Ecclesiastical Courts of England put together. He has grasped and claims a right to the entire patronage of the Church in Canada; and this, with the absolute power of dismissal and removal, which he has also usurped, makes him absolute Czar of the Church in Canada.

This extraordinary assumption of authority by the Bishop of Toronto, I need not repeat, is at variance with all the principles and laws of the Church of England. These claims of his have

only to be presented clearly before the people to make them turn with abhorrence from such a system of irresponsible despotism. For one, the congregation of St. Mark's spurn with indignation the idea of being slaves in the Church when they know they are freemen. They respect a bishop in his lawful place of *overseer*; but not as lord and master. They regard the Church as Christ's heritage, not the private domain of a man in lawn-sleeves, whose only estimation of it seems to be its value, as offering the means of quartering "my clergy" upon "important Parishes," without the slightest regard to the wishes or opinions of the congregations. An instance of this occurs just now. The Rev. Dr. McMurray, who is, I hear, a good and worthy man, and against whom no objection would perhaps, have been raised had the congregation been consulted in the appointment, was sent here without the knowledge or concurrence of a single member of the Church! The arbitrary manner of his appointment will long be an obstacle in the way of his usefulness in Niagara, and such will be the case everywhere, if this tyrannical policy be persisted in. Sir, this course pursued by the Bishop will lead, I trust, to a general discussion of the important questions of church patronage and church government in this diocese. The laity will never allow all appointments *permanently* to become the private property of the Bishop; neither can the patronage be vested, like advowsons in individuals as in England. The power of nominating the clergy to charges must in some shape or other revert to the people who support them. A Church of England reformed on right principles would become one of the most popular and influential bodies in the land. Until it is so reformed, it will dwindle to comparative insignificance. Liberal, conscientious and evangelical men will shun its ministry so long as vice and intrigue are petted and rewarded, and the faithful discharge of duty punished by the legal heads of the Church. I hope, however, that the steps taken by the congregation of St. Mark's will have set a useful example to other parishes, and that a spirit and determination to have those crying evils reformed will speak out fearlessly at the next Synod. That we may ere long see the Church of England shake off the incubus of tractarianism which is now cherished by her leading clergy in this diocese, and assume her true complexion of a Protestant and liberal denomination, zealous in the cause of our common Christianity, is the hearty desire of

Yours truly,

A MEMBER OF ST. MARK'S CHURCH,
Niagara.

January 18, 1857.

From the Colonist, January 21, 1857.

Some circumstances connected with this case, not generally known to the public, have come to our knowledge, which render the "cruel indiscretion of Mr. Reynolds even still more apparent than in his own narrative of the *Globe*. His letter to Mr. Powell, it may be remembered, denounced Mr. Creen in the coarsest and most violent manner, as an "adulterous debauchee," &c. Now, we entirely concur in the justice and wisdom of the sentence pronounced against Mr. C. Still we do assert that the unhappy delinquent was not all the infamous plotting, licentious villain that Mr. R. and the *Globe* represent him to be. Mr. C. has unhappily given way at times to the abuse of spirituous liquors, and being of a nervous excitable temperament, a very small quantity of liquor renders him incapable of rational conduct. It was while he was in this state of mental aberration that he wrote the letter which ultimately caused his suspension. It will scarcely be believed, from the reading of Mr. R's narrative, that this letter was written nearly one year and three quarters since. Of course the recipient of the letter made the matter known, and the Church wardens were immediately made acquainted with it. Mr. Creen at first denied all knowledge of the matter, and we would fain believe that he did so *bona fide*. The Church wardens convinced him that he did write by showing him his own letter, but knowing his weakness of mind when under the influence of liquor, they took a merciful view of the case and determined not to make the matter public. We understand that they warned him most solemnly of the fearful danger into which he had fallen from his intemperance, and cautioned him very strongly as to his future conduct. Some may blame them for this forbearance, but if they erred, it was on the side of mercy.

Months rolled on, and Mr. Creen seems to have acted with propriety, for even Mr. Reynolds, who, through his position was brought into frequent contact with him for several months, defends him as being a "good man," a few days before his letter to Mr. Powell, was written. At length the matter became known to Mr. R. A grand opportunity was offered to get rid of the obstacle that intervened between him and the object of his ambition, and he adopted the course best calculated to cause the greatest scandal and excitement against Mr. C, and place himself before the congregation as a martyr to the sanctity of his principles.

To do this, the dictates of common sense, gentlemanly principles and christian propriety, if he possess such commodities,

had all to be trampled upon, together with that article of his own church (the 26th we believe) which he had solemnly sworn to receive at his ordination. Of this latter feat we must suppose him to have been ignorant, for he actually takes credit to himself for tenderness of conscience in having done so.

Fault is found with the Bishop for undue leniency to Mr. Creen in permitting him to retain a pension of £100 per annum. The man must have a very perverted judgment who knowing all the circumstances of the case can think so. It would be cruel indeed, after 30 years' labor to fling the old man and his family upon the cold charity of the world. Had the Bishop sought to do so, and Mr. Creen had in consequence refused to give up his Rectory, the whole matter would have had to go to the English Ecclesiastical Courts at an enormous expense, where several years probably would have elapsed before a decision was come to, and in the meantime the parish of Niagara would have gone to utter ruin. We have not yet in this Province, through the delay of the Home Government in giving assent to the Bill passed last Session, a Synod legally constituted to take cognizance of clerical delinquency.

The Bishop, we consider, and all straight-forward men disposed to judge the case by its merits, will agree with us, has acted in a manner characterized with great good sense, justice and mercy. He appointed a commission to investigate the whole matter, composed of gentlemen of the highest character and reputation in the Province, and upon their Report he acted both with respect to Mr. Creen and Mr. Reynolds. We are glad to find that a very large and respectable portion of the Niagara congregation coincide with his Lordship's decisions, and we trust that the balance will, when their excited feelings become somewhat allayed, arrive at the same way of thinking.

We must in conclusion, state our candid opinion that we never before saw, in one document, so much transparent vanity and conceit, bad taste and deficiency of gentlemanlike feeling, as is crowded into Mr. Reynolds' statement. The Bishop has been more kind to the Niagara congregation than a portion of them are disposed to be to themselves.

Since the above was written, we have received a letter from Mr. Reynolds which we readily insert. We are glad that he has had the good sense to decline the invitation which he appears to have received, but see no reasons to change our opinions in relation to his previous conduct. His first letter to the Bishop was a sufficient example of "coaxing" and his sending the correspondence to the *Globe* shows his willingness to "coerce." We happen to know also that the publication of that correspondence was held *in terrorem* over the authorities,

as a means of inducing his Lordship to allow Mr. R. to remain at Niagara.

To the Editor of the Colonist.

NIAGARA, Jan. 19, 1857.

SIR,—Like another respectable journalist, you seem to have formed erroneous views in connexion with the above case. In your article in the *Colonist* of Thursday last, you state that Mr. Reynolds having failed either to coax or coerce the Bishop into consenting to his remaining in Niagara, is about to become head of a new sect, and that his friends in St. Mark's congregation are determined to build him a Church, and stand by him against the new Rector, the Rev. Dr. McMurray. Pray Sir, where does it appear that I either attempted to coax or coerce the Bishop into consenting to my remaining in Niagara? There is no evidence of it. It does not appear in the Commissioners' Report, in my letters to his Lordship, nor in the memorial of the people. All I asked from the Bishop was a fair hearing, with a view to a reconciliation, and the removal of censure, and afterwards Letters Testimonial. All the *people* asked was the said fair hearing, to which they added a desire that I should be permitted to fulfil my engagement in Niagara, which did not really terminate till the first day of January.

As to my heading a *new sect* it is a mistake. I have, indeed, been solicited by a majority of the congregation, to act as an independent minister of the Church of England, and have declined.

With regard to Dr. McMurray, I beg to state, that I did not desire to throw any impediment in his way, but sincerely hope and pray that he may be a useful instrument in the hands of God, for the salvation of souls.

Fully persuaded that as a public guardian of truth and fair play, you will give insertion to this communication in your valuable journal.

I am, Sir,

Your very obed't servant,

HENRY DUNBAR REYNOLDS.

To the Editor of the Globe.

LETTER FROM THE REV. J. TORRANCE.

SIR,—In the issue of the *Colonist* of the 21st instant, there seems an unfair desire to prejudice the public mind in its statement of the "Niagara Church Case," and although not desirous of impugning the testimony of those whose information

it "happened to know." I have been in a position to *know* all the circumstances, from the period that the Rev. Mr. Reynolds addressed his note of the 6th September last to the Rev. Mr. Creen, and I feel it to be a duty to state, for the benefit of the public, *circumstances only known to myself* at the time, and which, in justice to truth and the parties more immediately interested, ought to be known, in order to enable a discerning public to judge of the merits of the case; and I can say, never was a man more unwillingly thrust into a prominent position, and made the creature of a train of unhappy circumstances, which no human foresight could anticipate, than Mr. Reynolds.

On the above named day, Mr. Reynolds came home about 4 p. m., and mentioned that circumstances had come to his knowledge of so dreadful a character respecting Mr. Creen, that he had determined to leave the Church on the following day before the administration of the Sacrament, as he could not conscientiously receive it at his hands. In reply, I said if such was his determination, he had better notify Mr. Creen before that period, as from the fact of his being a nervous man, something unpleasant might arise from the communication at the time, and, in order to prevent scandal to the Church, to avoid anything unseemly during the celebration of divine service. Mr. Reynolds then inquired what I would recommend him to do? To which I said, it was a delicate matter to advise another upon, but I thought it better that he should communicate with Mr. Creen by letter. He then said he would write a note to him, and *advise* him to stay away and permit him, Mr. R., to take his place on that occasion. And if Mr. Creen had been a wise man he would have done so, as I verily believe, Mr. Reynolds did not desire to do him an injury, but in the following week to place him in possession of the facts that had come to his knowledge, and permit him to use his own discretion afterwards.

Again, Mr. Creen, if possessed of ordinary sagacity, and not wishing to comply with Mr. Reynold's *suggestion*, might have exchanged duties for the occasion with the Rev. Mr. Phillips, who officiates every Sunday at a station about 7 miles distant from Niagara. Or, if he had chosen, might have asked the Rev. J. G. Mackenzie or myself to have officiated in his stead, if unwilling to permit Mr. Reynolds to act as his deputy on the occasion. On Sunday morning Mr. Reynolds hesitated about going to Church, but knowing as I did that a note had been sent to Mr. Creen, to which an answer had been requested by 10 o'clock a. m., and, that failing to come, *I advised* Mr. Reynolds to go to Church, lest in the absence of the Rector

there would be no service, which would obviously create great confusion to the congregation.

Two or three days after, when in company with Mr. Reynolds, in the town of Niagara, Mr. Powell, Churchwarden, met us, and desired to speak to him, and during the interview which at a distance seemed to be animated, I learned upon Mr. Reynolds rejoining me, that Mr. Powell had demanded authoritatively his reason for not taking his share of the services on the previous Sunday, the right of which demand was denied on the part of Mr. Reynolds, who told the Churchwarden it he persisted in his demand, and wrote to him officially, requiring an explanation, he would answer him in the same capacity. And I know that it was with the greatest reluctance Mr. Reynolds wrote his letter on the 17th September last, never supposing Mr. Powell, who professed to be a warm friend of Mr. Creen's, would expose him, and bring all the trouble upon the parish which has followed. Some men in authority delight to exercise the influence they possess, and it was that pertinacious officiousness that so complicated matters otherwise simple of arrangement, which has raised so much church scandal throughout the country.

It is not generally known that it was at Mr. Powell's suggestion that the Bishop of Toronto suspended Mr. Reynolds, and there is every reason to suppose that it was this suggestion that first raised any suspicion in the Bishop's mind in reference to the rectitude of Mr. Reynolds' conduct. Whereas had his Lordship had access through an unbiassed channel to facts as they stood, and which I can bear testimony to with many others in the parish, he would have seen that there was neither craft nor guile on the part of the late assistant minister in the discharge of his sacred duties. The unworthy object of *aspiring to the Rectory of Niagara is too palpable an absurdity* to require contradiction. And although Mr. Reynolds was employed and paid by the people, with the consent of the late Rector, he and his friends knew too well that in the event of a vacancy, the Bishop was the sole nominator to the Rectory. I am in no way surprised at the affection manifested on the part of the great majority of St. Mark's Church to Mr. Reynolds, for during the period he ministered to them in holy things, he was the honored instrument of raising the Church and true religion to a position in the hearts of the people that it had never occupied before.

It seems unfair on the part of one portion of the Press in their attempt to write down the other, to make Mr. Reynolds the scapegoat, and keep harping upon the "*object of his ambition*," in the face of such undeniable and incontrovertible evidence,

as to the truth of his statements. So little did he desire to remain in Niagara, that upon my proposing to leave the neighborhood last autumn, he gave notice to the vestry of his desire to leave on the 1st of October last, little dreaming he was likely to be drawn into the position he has been forced to occupy since.

In spite of all the *Colonist* can say, Mr. Reynolds' first letter to the Bishop is not "a sufficient example of coaxing" as far as seeking to remain in Niagara is concerned. Any one who reads it can see, that all that letter asks is a "fair hearing." And how can Mr. Reynolds, in sending the correspondence to the *Globe*, show his willingness to "coerce," for the period of coercion was past, as all negotiation and connexion with the Bishop was broken off when the publication took place. As to the *Colonist* saying, "we happened to know also, that the publication of that correspondence was held in *terrorem* over the authorities, as a means of inducing his Lordship to allow Mr. Reynolds to remain in Niagara." I must give this *wild assertion* the direct charge of being false. As I "happen to know" the little mole hill from which this calumny takes its rise. I and another gentleman called on Mr. Grasett, with a view of stating the real features of the case, and to prevent a schism in the Church, when I mentioned my fear that in the event of Mr. Reynolds not being admitted again to do duty in the parish, he would be disposed to publish the whole proceedings of the case, but this had no reference to the Rectory.

In reviewing the proceedings of the case, I cannot see what other course Mr. Reynolds could have pursued than he has done. He is ardent and zealous, and, as he says, "Entered the ministry, hoping to enjoy peace and good will, and to do good, instead of which he had met with kicks and cuffs." And for what? Discharging his duties faithfully and conscientiously. This much I will say, If I had the misfortune to be placed as he was in this case, I would unhesitatingly pursue the same course which he has done. Faithful a son as I considered myself of the Church, and respect as I have for her authorities because through an error of *judgment on their part*, I would not willingly permit myself to be sacrificed on a matter of "etiquette," when borne out by truth and equity. I fear the Bishop has been ill-advised—the Commission has exercised an influence on his Lordship ill becoming their high position. They were sent to Niagara to investigate Mr. Green's conduct, the evidence of which should have been presented to the Bishop, to allow him to decide upon it, and not to condemn a man whom they were not sent to try.

Differing as I do from Mr. Reynolds on many subjects in

Church matters, in bringing this statement before the public, I have been influenced by a desire to bear testimony to the truth, and not to permit a brother clergyman to be sacrificed to clamour or prejudice.

I am your obedient servant.

J. TORRANCE.

January 24, 1857.

From the Christian Guardian.

A NEW PHASE IN THE ADMINISTRATION OF
ECCLESIASTICAL LAW.

TORONTO, *January* 28, 1857.

We have hitherto refrained from noticing the Niagara Church case, simply because we did not wish to be the medium of giving wider publicity to an occurrence which is to be regretted by every friend of morality and religion, in whatever branch of the Protestant Church it may take place; nor should we refer to the matter now, but for one feature in the manner of dealing with the case, which in our judgment merits the reprobation of all who regard the purity of religion, and equity in the administration of ecclesiastical law. We refer to the unrighteous severity of the censure which Bishop Strachan and his Commissioners have inflicted upon the Rev. Mr. Reynolds. The only apparent offence which Mr. Reynolds has committed, so far as we can rightly judge of his connection with the unhappy affair, was, that in consequence of the relation he sustained to the Episcopal Church in Niagara, he became the *unwilling* instrument of bringing to light the gross misconduct of the chief minister; and for this he is in effect deposed from the ministry and its emoluments, while the guilty party, is merely relieved from the incumbency of the Church and allowed to retire upon a pension for life. We have long been aware that in criminal jurisprudence the receiver of stolen goods is regarded as equal in criminality with the thief; but it is quite a novel phase in dealing with offences, to inflict upon an informer a more severe punishment than upon the person whose guilt has been established by the testimony adduced, as the result of the information given; and we have no hesitation in declaring our conviction, that the treatment of Mr. Reynolds is unparalleled in the history of either civil or ecclesiastical proceedings. Had the charges of moral delinquency which the information involved, even failed of sufficient proof, Mr. Reynolds might even then have been regarded in the charitable light of a conscientious though mistaken informer. But when there was no lack of evidence in support of the alleged misconduct of the minister against whom

the information was given, the treatment of Mr. R. by the Bishop is at variance with all the principles of equity, as well as subversive of christian integrity; for who after this, under the administration of such a Bishop, will dare to give information of misconduct, however unchristian; unless he does it under the impulses of a martyr-spirit in the discharge of duty; and in view of suffering a more severe punishment than that to which even the commission of the crime he exposes would subject him?

In justification of the Bishop's treatment of Mr. Reynolds, it is alleged that he acted with "*cruel indiscretion*," in bringing to light the misconduct of the minister, and that he was instigated to the course he pursued by the hope of being promoted to the rectory of Niagara. Now we have been somewhat attentive to the facts which have been made public in connection with this unhappy affair; and we cannot as yet see upon what ground Mr. R. is liable to the charge of indiscretion. His position was a most trying one, and it would not have been surprising if he had committed a greater indiscretion than is alleged against him, but with whatever amount he may be charged, it was the result of what we cannot but regard as too strong a reluctance on his part, to be the instrument of instituting proceedings against the minister of the church. In no other respect can we regard Mr. R.'s conduct as marked with even impropriety. If he erred, it was on the side of forbearance. And as to the charge that he aspired to promotion, and endeavoured to secure it by another's fall, it is a perfectly gratuitous surmise, and disproved by the most reliable testimony.

We cannot however, view the conduct of Bishop Sirachan in so favourable a light. To us the obvious cause of his treatment of Mr. Reynolds, was by way of retaliation for his temerity in daring to bring an accusation against the minister at all, and it may be that the bishop's ire was somewhat increased from the circumstance that the accused was a companion in his transition from Presbyterianism to Episcopacy. The charge preferred was unfortunately too clearly proved to admit of doubt, and the crime was of such a nature as to compel the Bishop, with all *his* irresponsible power, to inflict some degree of punishment upon the accused, and then as the only mode of showing his displeasure in being shut up to this course, he wreaks his vengeance upon the man who was so unfortunate as to be placed in circumstances which compelled him either to violate his conscience by fellowship with sin, and connivance at its commission, or else in some way to declare his regard for the purity of the church and its ministry. He chose the latter, and this appears to us, "the head and front of his offending." It may

be uncharitable in us to express the opinion ; but still we cannot but believe from the aspect which the dealing with this case presents, that had Mr. Reynolds remained silent, or given to the Bishop the information in a more private way, so as not to have imposed upon him the necessity, from the force of public opinion, to institute ecclesiastical proceedings, in all probability Mr. R. might still have retained the favour of his diocesan, so far as the semi-Romish dogmas of Bishop Strachan incline him to look with a gracious eye upon those who maintain the doctrines of evangelical Protestantism. The absurd plea of the scandal caused by this affair need not be discussed. The scandal was in the tolerance of such gross misconduct in a minister long after it was known, and not in the manner it has been *forced* upon ecclesiastical notice ; and the scandal has not been a little increased by the Bishop's treatment of Mr. Reynolds, since he has visited a conscientious regard for the purity of the ministry, with a severer censure than even the grossest violation of morality by a minister himself. We notice this matter at this length because it involves a principle in which all the churches of our Protestant christianity are concerned ; and because such high-handed despotism and injustice ought to be rebuked in whatever church it occurs, and by whomsoever committed. We have no other apology to offer for what seems to some an uncalled for meddling with the matters of another church.

One of the strangest things connected with this affair, is the evidence which the *Mirror* finds in it in favour of the purity of the French and Irish Romanist clergy of Quebec. Suspicious indeed must be the character of a clergy who need such a desperately strained inference as a testimony to their purity. That paper thinks that Mr. R. owes much of the conscientious zeal he has manifested in this case, "to the Catholic atmosphere and the example of the Catholic clergy of Quebec." The *Mirror* may draw what consoling inferences it pleases from this affair ; the party that journal serves needs all it can get ;—but we think it is rather imprudent to express such sentiments, since the utterance of them is very likely to provoke the assertion of a well known fact, that any atmosphere becomes infected with moral pollution in proportion as the influences of Popery prevail, free from the conservative principles of a pure christianity.

From the Gospel Tribune, January, 1857.

It is well known that as far back as authentic history extends, men have always existed, so thoroughly debased in moral

character, as not to shrink from "stealing the livery of heaven to serve the devil in." And when such oily serpents, adepts in dissimulation, succeed in palming themselves off as being really angels of light, why should it be thought a marvellous feat in them to maintain the deception for years; SO FAR, at least, as to prevent the POSITIVE detection of their impious fraud?—Why should any individual, community, or Church, view it as any special disgrace to be grossly imposed upon by the cunning craftiness of such artful, designing knaves? Should such an adroit impostor, while shining in all the graceful attire of an angel, actually succeed in planting himself firmly in the church, as a true minister of God, what sensible man would ever charge the sacrilegious villainy to the church as a crime, or offence ever? None—certainly none—provided the church flings the reprobate from its bosom, the moment his true character is discovered, and manifests true *gratitude* to all who aided in detecting the culprit. But, if instead of this, the church shows every *possible* lenity to the wicked impostor, and exercises its ingenuity in discovering faults in the method of his detection; and actually finds them where the common sense of mankind sees nothing amiss,—and thus finding them makes them the cause of placing the detectors of the impostor under its heavy displeasure,—to the extent of imposing upon them crushing and disgraceful disabilities, pains, and penalties; then, indeed, the church—thus proving its complicity with the most atrocious of vagabonds—is justly frowned upon and shunned by every upright, honest man. And it would tend greatly to the improvement of every such church, could it be made to feel the weight of public indignation. To this end attention is called to the treatment which the Rev. the God-fearing Mr. Reynolds has received at the hands of the Anglican Bishop of Toronto, his secretary, and the Niagara *Commissioners*. Most mercilessly has Mr. Reynolds been assailed,—they have impugned his motives—maligned his character—and suspended his ministry in Niagara, while measures are coolly taken to banish him from the town! But whence this severity? "Why, what evil has he done?" An outraged people, deprived of his valuable ministry, importune for an answer; and they learn that he has been found guilty—*without a trial*—of having committed the enormous crime of violating Episcopal etiquette! That he had not used *ceremony* enough, nor prudence enough, in tearing the mask of ministerial sanctity from a vile seducer! That he had somewhat rashly exposed his gross depravity! That he had rudely exhibited his revolting hypocrisy, making it manifest to all that he was not a minister of God, but a corrupt, polluted, drunken debauchee. Alas! that for doing

these things, in a style however *non-Episcopal*, the Rev. Mr. Reynolds should fall under the displeasure of the Magnates of his church! Who could have anticipated such a result? Who is so dull as not to perceive the analogy that exists between the conduct of the Rev. Mr. Reynolds in the Niagara retribution and that of Phineas in the matter of Baal-Peor? Making every allowance that can be demanded for altered times and circumstances, who can say that the zeal of Mr. Reynolds, in defence of moral purity, impelled him further than the son of Eleazar was carried, in arresting the adulterous Zimri in his career of pollution? If the conduct of the Rev. Mr. Reynolds, towards a brutal wolf found in the sheepfold, was rude, rash, and uncereemonious, and in violation of the nice distinctions of etiquette, what must be said of the course of Phineas? Phineas seems to have been profoundly ignorant that the wicked, lawless, adulterous Zimri,—Prince though he was,—had any claim on his respect, courtesy, politeness, or consideration in any form. Nor does he seem to have been aware that the Israelitish Church could be scandalized by the immediate proclamation of his gross criminality. He seems to have acted as though he had the assurance of heaven, that the vile impurity of the Prince, and not the thorough exposure of it, was culpable. In short, his conduct absolutely and most thoroughly ignores every principle on which the Rev. Mr. Reynolds is censured, condemned, silenced, and disgraced by the Lord Bishop of Toronto. How crushing is the rebuke administered to his Lordship by the single fact that Moses did not censure Phineas for pointing out the lewdness of Zimri before he revealed the matter to him! And how overwhelming the condemnation of *Bishop, Commission, and Secretary*, embodied in the following proclamation of the Kings, the God of *spotless purity* and holiness, touching the case:—

“And the Lord spake unto Moses, saying,

“Phineas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my jealousy.

“Wherefore say, Behold, I give unto him my covenant of peace:

“And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.”

Let the Rev. Mr. Reynolds lift up his head and rejoice. Well may he exclaim, let Bishop, Secretary and Commission, condemn me if they will. The Lord is on my side—I will not fear what man can do unto me. And if *prints*, lost to all sense

of moral decency, join the iniquitous cry against the man, who in Niagara tore the fangs from the serpent—because he did it too suddenly—because he did not first tell the monster that he was prepared to do it—because he did not give him a chance to swallow his fangs before he seized them, nor time to enable him to send away and hush up the evidence of his having used them,—if corrupt, demoralized *prints* will thus join in the cry of *Secretary, Commission and Bishop*, against the Niagara friend of virtue, then it is high time that every journal of an opposite character should be heard lifting up its voice clearly and distinctly in favour of the Rev. Mr. Reynolds. Let him be cheered in the midst of the wrongs which he suffers, by knowing that a virtuous press will not allow him to be cried down, no matter who attempts it. Let him know that his efforts to rid the church and the pulpit of vile men, meet with the hearty approbation of all virtuous people. Fervently is it to be hoped that he will not allow himself to be silenced by the injunctions of any worm of the dust. Let him remember the great Commission, and knowing that he has done nothing to wrest it from his hands, let him continue to preach the Gospel, and let the people of Niagara uphold him therein. If they need material aid, pure minded Churchmen are everywhere ready to furnish it, and so also are their fellow Christians of other names. If necessary, let them appoint a suitable agent and they will obtain the requisite assistance. It will doubtless afford pleasure to thousands in Canada thus to manifest their approbation of the praiseworthy conduct of the Rev. Mr. Reynolds, and of those Christian friends who have co-operated with him.

It does not seem proper to dismiss this subject without adverting to the boisterous mirth of which it has been the cause in too many instances. Does it not occur to those who become merry in the contemplation of such iniquity, that they thereby proclaim their own inherent depravity? Do they not perceive that the votary of pollution over whom they triumph, as affording proof that church members and ministers are worse than they themselves ever were; and that church membership is nothing more than a cloak for deeper villainy than common sinners can tolerate; and that the pulpit furnishes the best possible facilities for perpetrating crimes of the vilest description:—do they not perceive that the case over which they exult has resulted in turning back into their own ranks one who should never have left them? and that, however much certain dignitaries were disposed to befriend him, there was still found sufficient moral energy in the Church to spurn him from his place, and consign him to merited obloquy for the hateful imposition which he had so long successfully practised upon them? These things being

so, their triumph is obviously shortsighted and utterly groundless. Surely it is befitting that their laughter should be turned into mourning, and their joy into heaviness. Let them mourn over their own sins and the sins of others, and thus prove that their ardent aspirations are after purity and virtue, that righteousness and true holiness may be established for ever. Especially let the churches of every denomination humble themselves; remembering that all are liable to be imposed upon—that all churches have been, and probably will again be made the dupes of such men as the Niagara Zimri. The church must be a synagogue of Satan, that is capable of exulting over another in such calamities. Indignation is not sought to be awakened against the Church of England because of what it *suffers* in this case, but because of what its rulers have made the Rev. Mr. Reynolds to suffer, for the simple performance of a plain and necessary duty.

Adulterers have so long escaped with impunity in Canada, that their conduct, during the past year, in Port Hope, Port Sarnia, and Niagara, is really no matter of surprise. To this day there is no law against the crime; and it is well known whoever attempts to expose any one of the criminals, is sure to be abused and maligned in the grossest manner imaginable. It really seems that he who touches one of them, touches the tender spot of thousands, who are immediately in arms for mutual defence; so that nothing appears to be left to the injured but, Brogden-like, to seize the *revolver* and make the author of his wrongs expiate his guilt in blood. The necessity for legislation here is so apparent, that if more blood is shed it must be charged to the legislators of Canada, if they allow another session to pass without providing for the suitable punishment of lewdness in all its forms, of assaults on the peace and welfare of society.

(To the Editor of the Globe.)

SIR,—I trust that your regard for our common Christianity, which has suffered severely from the leading communication in your issue of the 12th Jan., and your willingness to extend common justice to one, who, on the testimony of his family physician, given under the solemn sanction of an oath, and endorsed *as to his premises, by two leading medical men*, and on the testimony of several of the *most respectable inhabitants of Niagara*, who had known him intimately for 30 years, given under the same solemn sanction, has been proved to have suffered at times from aberration of mind when he could not properly be held *accountable for his acts*, will induce you to give admission, in the columns of

your widely circulated journal, to the following statement of facts, for the correctness of which I hold myself responsible.

Late on the evening of September the 26th of last year, I reached home, after an absence of twelve days, and found a letter from the Lord Bishop of Toronto, dated the 22nd of that month, appointing me one of a commission, granted to the Rev. Thomas Creen, on his own request, to inquire into the truth of certain imputations cast upon his character, and requiring me to meet the other commissioners at Niagara that very day. Next morning I repaired at as early an hour as possible to that town, and there found only the Archdeacon of York, the head of the commission. He informed me that they had made the inquiry the day previous, and offered to show the evidence taken on oath; and when I learned from its perusal, that the Hon. W. H. Dickson and Mr. Woodruff had testified that they had seen in Mr. Creen's own hand writing, the horrible letter to Mrs L——, of which a copy appeared in your issue of the 12th Jan., I said at once to the Archdeacon, "I required to see " no more; as Mr. Dickson has sworn to that fact, I am perfectly convinced that Mr. Creen is utterly unworthy to discharge any longer his duties as a clergyman of our church." I returned home with this sad impression on my mind; and when, in October Mr. Creen applied to me, to exert any influence I might possess with the Bishop, to induce his Lordship to allow him to retire on his full allowance of £206 per annum and painting in the dullest colours the deplorable state of his family if forced to subsist on £100 per annum (the allowance which the Bishop had kindly offered him if he would resign the rectory and be put on the retired list,) I replied that it would be impossible for me to do any such thing; for that, if he would look to his indenture with "the Church Society," he would perceive that he could claim the full allowance on three conditions only; 1st, that he is in the discharge of his ministerial duties; or 2nd, that he is incapacitated from their discharge by bodily infirmity; or 3rd, by mental infirmity; none of which conditions I thought he could plead. I further stated to him my fears, that if he persisted in urging this, by grasping at the shadow, he would lose the substance; for the Bishop would then feel bound to put him on a regular trial: and as Mr. Dickson and others could swear that they had seen the original of his sad letter to Mrs. L—— in his handwriting, the Bishop would feel called to degrade him? and then he would not only lose the allowance, which the Bishop kindly proposed to extend to him, in consideration of his long services and his very straitened circumstances; but that he would thereby endanger poor Mrs. Creen's claims for a pension in case of her surviving him. This reply

destroyed all the hopes that he entertained of securing his full allowance ; and he thoughtfully acceded to the Bishop's offer to allow him to go on the retired list with £100 per annum.

Thus Mr. Creen's case stood till the 30th of last December, when on visiting Niagara I called to see Mr. Powell ; and our conversation naturally turned on this case. *Mr. Powell stated to me that he had for a long time back had suspicions about the soundness of Mr. Creen's mind ; that the more he considered what had occurred of late, the more was he confirmed in these suspicions ;* that he had lately been in conversation with Dr. Campbell on the subject, who stated to him that he had not a shadow of doubt about it, and that he (Dr. C.) was ready so to state his convictions to the Bishop, if it could be of any service to poor Mr. Creen and his family. I called to see Dr. Campbell the same afternoon ; and when I told him my business, he expressed his delight that I had taken the case up, as he felt convinced that Mr. Creen was being hardly dealt with, through misunderstanding of his case. He said that he was perfectly convinced that Mr. Creen for years back had been subject to fits of aberration of mind, when he was not aware of what he did, and that he was fully satisfied that he has written the letter to Mrs. L——, in one of those fits. He stated and illustrated his position in such an able manner, that I was perfectly convinced of the correctness of his premises, and asked him if he would kindly present me with a certificate to that effect. He offered to do so at once ; but I told him that I would prefer his taking time to write it out at his leisure, and send it to me by mail. This he did the next day ; and I here send a copy of a document, which in my humble opinion does credit to both the Dr.'s head and heart.

NIAGARA, 31st Dec. 1856.

"MY DEAR SIR,—With reference to our conversation yesterday, you are probably aware that I have been Mr. Creen's medical adviser ever since I have been in Niagara, now nearly eight years, and that during that period, I have had every opportunity of observing him.

"I have long been convinced that Mr. Creen has for some years back been subject to a certain form of aberration of mind ; and if the question of his sanity were referred to in a court of justice I would have no hesitation whatever in declaring under oath, that I consider him of unsound mind.

"It would clearly have been a breach of professional confidence to have made any allusion to this unfortunate subject whilst Mr. Creen was in the discharge of his duties ; but it would be both cruel and unjust in me not to speak now, when

the calamity which the Almighty has been pleased to afflict him with, is about to be attended with such disastrous consequences to him.

" I am, my dear sir,

" Yours very faithfully,

(Signed,) D. CAMPBELL, M. D.

" The Rev. T. B. Fuller, Thorold."

It may be well here to break the thread of the narrative, and to consider some of the objections, which naturally suggest themselves to a person reflecting on this lamentable case.

1st. If Mr. Green was subject to these aberrations of mind, when he was not conscious of his acts, how could he discharge the duties of his ministry without being guilty of great faults therein.

That the ordinary discharge of the duties of life and some of the higher duties of the ministry for a time is not incompatible with certain aberrations of mind, is believed by the best authorities on "insanity"—as will be shown at a subsequent stage of the history of this case; but for the present, it may suffice to illustrate Dr. Campbell's views by two remarkable instances, that have occurred in this country. The first I will mention is one on which Dr. C. dwelt very forcibly. It is well known to the inhabitants of Niagara and the surrounding country that a *fellow practitioner, entirely unprovoked*, rushed into the Dr.'s office some few years ago, and seizing a large knife, made a thrust at the Dr.'s heart with it; but was providentially prevented from taking his life, by the point of the knife striking a button, or some other hard substance. When the poor fellow was arrested and brought before the magistrates, Dr. C., pronounced him insane and testified that he had in his opinion been so for some time previous; and although his friends believed nothing of the kind, although the sheriff, the physician of the gaol, and the gaoler could for some time detect no traces of his insanity; yet the result has proved that Dr. Campbell was perfectly correct. Here, then, we have the case of a medical man in the full pursuit of a successful practice, enjoying the confidence of the community, and with many valuable lives intrusted to his care, yet suffering for some time from fits of aberration of mind not unlike those from which poor Mr. Green has been suffering.

The other case was that of a clergyman of our church, who, having lost a child to whom he was devotedly attached, fell into such a moody state, that he requested the Bishop of Quebec, his Diocesan, to remove him to Lower Canada. He was accordingly placed in charge of a mission in a beautiful

part of the Eastern townships. The change appeared to be of essential service to him for a time, and all went on well for about a year. But his insanity still hung about him, though for the time concealed. When it broke out, it took, however, quite another turn. Without any private means he purchased 50 or 60,000 acres of land, went to Montreal and ordered carriages and furniture, as if he was the master of £10,000 per annum; and all the while, his ministrations were acceptable and official. The good Bishop, of course, soon heard of his extraordinary proceedings and sent a commission to judge Fletcher, a very respectable old English gentleman, residing in his parish, who was the judge of that part of the country, to inquire into the case, and report to his lordship. The clergyman hearing of the commission, before the judge could find time to execute its duties, thought he would forestall the evidence that might be adduced against him, and astonished the good old judge by preaching before him a most beautiful and able sermon, from the words of St. Paul—"I am not mad, most noble Festus; but speak forth the words of truth and soberness." The result, however, was the same as in the case of Dr. Campbell's unhappy assailant—confirmed insanity.

The second objection that demands consideration here is—if this was really the state of Mr. Creen's mind, previous to the inquiry on the 26th of September last—why was it not shown on that inquiry? I made this objection myself, when I first heard of this new view, in which Mr. Creen's case was presented; and I was assured that Dr. Campbell, who was the only person in Niagara who, at that time, had formed any clear, definite and authoritative conclusion on the subject, not being a member of the church, was not made acquainted with the painful circumstances of the difficulties between Mr. Creen and the assistant minister, except by common report; that not knowing that he could be of any service to Mr. Creen at the inquiry, from ignorance of the matters to be inquired into, and having a large and important practice, he did not conceive it his duty to attend the inquiry. That Mr. Creen made no defence, having been completely paralyzed by the nature of the charges brought against him, so much so indeed, that persons were quite at a loss to account for the extraordinary apathy and want of feeling displayed by him, during the course of the inquiry; and that those friends, who stood by him in his difficulties, had no conception that Dr. Campbell had formed any such conclusions as to the state of Mr. Creen's mind, till some time after the inquiry. One peculiarity of Mr. Creen's conduct that I have learned of late, was never to counsel with those friends on whom he could rely, and many such there were in the

arish. They, therefore, knew almost nothing about his case ; and when the letter to Mrs. L—— was brought home to him, on evidence they could not question, they could only hold down their heads in silence, and mourn over his fearful fall, I know that this was my feeling, and it was only when I got the new light that Dr. Campbell threw upon the case, that I could see any chance of being of any service to Mr. Creen.

Having obtained the above certificate from Dr. Campbell, who stands exceedingly high as a medical man, I lost no time in endeavouring to place the matter in its true light. Accordingly, early in January, and *before* the publication of the said case in your paper of the 12th of that month, I had communicated with the Rev. Messrs. Atkinson and Givens, (two of the commissioners on the inquiry on the 26th of September last) in hopes of being enabled to bring about the very inquiry that has since taken place ; and when I heard from them, I wrote to the other commissioner, the venerable archdeacon of York.

In the archdeacon's reply I was requested to ascertain from Dr. Campbell the probable cause of the mental aberration, under which he considered that Mr. Creen had at times laboured. Having obtained this information from the Dr. and communicated it to the archdeacon, I received from him a letter to the following effect :—

COBOURG, Jan. 29th, 1857.

“MY DEAR SIR,—I have this day received the Bishop's reply to my letter communicating your views, with accompanying documents, upon Mr. Creen's case. His lordship writes as follows: ‘I have carefully perused the Rev. Dean Fuller's letter ; and after prayerful deliberation, I think that the right course to take is to re-assemble the commission, with instructions to extend the inquiry into the state of Mr. Creen's mind for some time past, taking Dr. Campbell's evidence upon oath, and, if possible, that of two other medical men. Moreover, let Mr. Powell's testimony be taken, and that of such other respectable inhabitants of Niagara as may be cognisant of Mr. Creen's state of mind ; and if you can honestly report, that he has not for years been altogether sane, when he could not be responsible for his conduct, then he will, as Dean Fuller truly states, come under the third condition of the commutation agreement, mental infirmity, and become entitled to the full retirement. The inquiry must be conducted with strictness and delicacy, and the testimony severely tested before a right conclusion can be fairly drawn, and if under such a severe revision your report be that Mr. Creen labours at times under aberration of mind, I shall rejoice in giving him the benefit

which it may fairly warrant. We must not, however, permit ourselves to be swayed by Mr. Green's deplorable state, or that of his family, however pitiable; but only by the cogency of the proofs adduced. All this is no doubt attended with trouble and expense; but in no other way can a result in so grave a matter be obtained that shall command respect and be deemed effective in bringing out the whole truth."

Such was the extract from the Bishop's very able and judicious letter, furnished me in that of the archdeacon; and in accordance with a recommendation of the archdeacon, the commissioners met in St. Mark's Church, Niagara, (the Rev. A. P. Atkinson being unable to attend in consequence of recent illness) on 5th January, and proceeded publicly to take the evidence offered them on oath. G. A. Clement, Esq., J. P., Churchwarden; James Luck, for sixteen years sexton; Rev. W. Leeming, rector of Chippawa; Col. Kingsmill, sheriff of the county; Miss Priscilla Stewart, an intimate friend of Mr. Green's family; Dr. Campbell and Col. Macdougall, Treasurer of the county, were severally examined. Mr. Powell was unfortunately absent, being on his way from Toronto, and though he used every exertion to reach home in time, did not do so until the session of the commissioners had closed. The evidence of all these parties tended to the same point, more or less substantially. It will, therefore, in this necessarily long narrative, be unnecessary to give more than an epitome of the evidence offered by Col. Kingsmill, Miss Stewart, and Col. Macdougall; whilst the importance of that given by Dr. Campbell, demands that it should be given at length. *Col. Kingsmill testified that he had known Mr. Green intimately for the last twenty years; that Mr. Green shewed within the last five or six years, a manner of demeanour very different from what it had been previously; that circumstances within that interval had occurred, evincing such peculiar strangeness of conduct on the part of Mr. Green, that he had felt convinced that they could not have emanated from a man of sound mind. He found him so utterly impracticable, that he (Col. K.) expressed to his own family his belief that Mr. Green must be insane; that he would ask advice of him, and faithfully promise to act upon it, and yet within one hour would go in direct contradiction to it, without being able to assign any reason for the change; that he does not believe that this strange conduct was in every case, the effect of indulgence in the use of liquors; but that from the sudden flighty way in which he exhibited this strangeness and contradiction of manner, he is fully convinced and satisfied that Mr. Green was, at times, visited by unaccountable fits of derangement of mind: that he believes that when Mr.*

Green penned the letter to Mrs. L—— he was in one of these peculiar moods, and it did not at all surprise him, when he heard of his having written that letter; that he appeared to delight in writing when in these moods, and since his retirement has written in such a way as to corroborate the belief of his insanity.

Miss Priscilla Stewart, testified, that she had known Mr. Green for thirty years, had seen him very constantly, and for the last two years, almost daily; had noticed within the last two or three years a manner and conduct in Mr. Green at times very different from what they had formerly been; for instance, great absence of mind, want of collectedness, and forgetfulness; that there had been an impression on her mind, that there was some derangement of intellect in Mr. Green; that his peculiarities were shown suddenly and did not last long; that at times he was moody and then would be suddenly excited; that these peculiarities would be observed in a single interview; that he would say and do extraordinary things, at which immediately after he would express surprise and regret; that she firmly believed that these peculiarities were not the effect of indulgence in liquors; that she is entirely convinced of the contrary; that many of her friends, some of whom had, she said, worked at Mr. Green's house, entertained the same impression regarding Mr. Green, and entirely rejected the idea that his aberrations of mind were owing to indulgence in liquor; that during her thirty years' intercourse with the family, she had never seen Mr. Green take any undue familiarities with any one; that she did not believe that the insinuation regarding Mr. Green's immoral conduct with other persons had any foundation in truth; that during the strange moods, of which she had spoken, Mr. Green showed a remarkable mania for writing; that she herself had held back certain communications, very wild and objectionable in their style and character, which he intended should be sent to persons in town.

The following affidavit in his own words Dr. Campbell handed me as his evidence in regard to the case, and I here transcribe it for the information of the readers of your widely circulated journal:—

“Personally appeared before me, one of Her Majesty's justices of the peace in and for the county of Lincoln, this 5th day of February, 1857, Duncan Campbell, of Niagara, Esq., M. D., and being duly sworn, deposed as follows.

“(Signed,) GEORGE A. CLEMENT, J. P.”

“I have been Mr. Green's family medical adviser for the last eight years, and during that time have had very frequent

opportunities of seeing him. About six years ago he was under my care, while suffering from what I then considered a hypochondriacal affection ; since that time I have noticed a very marked change in his manners, his habits and his general appearance ; and I consider that since then he has not been of perfectly sound mind. I do not think that this change can be attributed to intemperance ; as the usual effect of indulgence in intoxicating liquors is to produce an acute disturbance of the mental faculties, not a chronic degeneration of them, although the symptoms might at times, RESEMBLE those produced by intoxication. I am not aware of Mr. Creen being the subject of any special hallucination. I believe that the form of unsoundness of mind, from which he suffers, is perfectly compatible with the regular and orderly discharge of accustomed duties, and even with the manifestation of unusual acuteness in ordinary affairs. It may be said to consist in the utter helplessness of the will, and a total loss of that empire, which reason should possess over the passions, and the actions by which they are manifested, to such an extreme, that the unfortunate individual so affected, can neither repress the former nor abstain from the latter, and all the most eminent mediological authorities have held, that one visited by the Almighty with such an affliction, cannot be held accountable for his actions.*

"I could cite numerous cases bearing upon this point, and quote very high authorities in corroboration of my views ; but I have not time at present to enter further into the matter.

"(Signed,) D. CAMPBELL, M.D."

Subsequently Dr. Campbell furnished me with several quotations from an article on insanity in the "Library of Practical Medicine," by Dr. Pritchard of Bristol, England.

These quotations, which are very much to the point, are however, so long, that I do not venture to ask you to print them ; though for the information of your medical readers who may be curious to see further into the matter, I state that the Dr. quotes from the American Edition of the work, and from pages 178, and 179, and 180, 181 and 189. To these quotations the doctor appended these remarks : "In the above quoted opinions of Dr. Pritchard, whom I consider the highest medical authority on the subject of insanity, I completely and cordially agree ; and I furthermore consider that the description of moral insanity given above, coincides in almost every particular with the case of the unfortunate Mr. Creen of Niagara."

Having shewn Dr. Mack of St. Catherines the affidavit of Dr. Campbell, and having read to him the evidence taken

under oath at Niagara, the day previous, that eminent physician did not hesitate to furnish us with the following satisfactory opinion on the subject.

"ST. CATHERINES, 6th Feb. 1857.

"I having carefully considered the case of Mr. Creen, as supplied by Dr. Campbell in his affidavit, and listened to the depositions of other parties examined at Niagara before the commissioners appointed to receive such evidence. I beg leave to certify that I am of opinion, that he is, and has been, of unsound mind, and that his case in most respects corresponds to the description of insanity termed "Dementia."

"(Signed,) THEOPH. MACK, M.D."

The following able opinion was subsequently obtained from John Scott, M.D., Toronto, formerly superintendent of the Provincial Lunatic Asylum :—

"I have read the testimony of the several parties examined upon oath before the commissioners appointed to hear evidence in the case of Rev. Mr. Creen, touching the state of his mind.

"I consider the statement made by these parties entitled to much consideration, having been made under the solemn sanction of an oath, and from their acquaintance with the habits of Mr. Creen, obtained by uninterrupted familiar social intercourse, for a great many years. I would here premise, that it is extremely difficult to form an opinion in a matter of such importance and delicacy as determining the state of mind of an individual, without having an interview with the party most concerned and it is to be understood that any deductions I may draw from the statements submitted to me, must not be considered of the same weight or value as though I had had the advantage of close personal observation of the appearance, demeanour, conversation, and general conduct of the Rev. gentleman. The general tenor of the evidence goes to prove, that a marked difference in the conduct of the Rev. Mr. Creen has been perceptible to many of his intimate and old friends, for some years past, and this difference, in their opinion, is not to be ascribed to habits of intemperance.

"The loss of memory so prominently mentioned ; the unmeaning laughter ; the impaired judgment, evinced by his acting contrary to his expressed convictions ; the abrupt, impulsive manner ; the altered manner and conduct ; abstractedness ; the sudden transition from a moody melancholy state to one of excitement ; the novel propensity to hold written communication with parties, not formerly his correspondents, and that of a character incompatible with his position and usual style ; these peculiarities when taken in connection with his age, must go

far to support the opinion that he is and has been, labouring under dementia—the result of the progress of age. The letter written to Mrs. L—— is perhaps the strongest evidence as to the impaired intellect of the writer; senile dementia being often characterised by a morbid excitement of passions and a perversion of propensities. Indeed it is difficult to believe that such a document as that addressed to Mrs. L—— could have been written by Mr. Creen, except when under some form of mental derangement. His age, profession, and social circumstances forbid any other conclusion.

(Signed)

JOHN SCOTT. M. D.

“Toronto, Feb. 11th 1857.”

I may properly close the evidence given in this lamentable case with that of Col. Macdougall, an old resident of Niagara and universally respected. His evidence, freely tendered, is of the greater weight, as he is a Roman Catholic.

He testified that he had known Mr Creen intimately ever since Mr. Creen's first ministrations in Niagara. That he always believed him to be a pious, humble Christian; and that from his long knowledge of him as a kind father and husband he was satisfied, when he first heard of his having written the letter to Mrs. L——, that it must have been written when suffering from mental derangement.

The commissioners appointed by the Lord Bishop of Toronto to institute this inquiry closed their report in these words:—

“From the evidence before us, and after giving it our full and faithful consideration, we are of opinion that while the retirement of Mr. Creen from his ministrations as clergyman in the diocese, has become absolutely necessary, he is entitled to be allowed to retire with his full allowance in accordance with the guarantee of the Church Society, that it shall be continued, without abatement, to those who, amongst other causes are obliged to relinquish duty through mental infirmity. All which is respectfully submitted.

“(Signed)

A. N. BETHUNE, D. D.

SALTERN GIVENS,

T. B. FULLER D. D.”

Thus, Sir, have I endeavoured to discharge a duty to a brother clergyman, suffering under a grievous affliction from the Almighty, in preparing for publication a statement of his case, based on *evidence taken on oath*, and on the opinion of eminent medical men, given with a view to publication, and I have to thank you, Sir, for affording to me the same opportunity for placing before your numerous readers, this plea for poor Mr. Creen, that you afforded to the writer of the leading

communication in your issue of the 12th January, to injure him, and in which the horrible letter to Mrs. L——was so unnecessarily, and with such a shock to common morality introduced; and I would ask, as a matter of common justice, that those papers, in this country and elsewhere, which have so grievously blackened Mr. Creen's character, will now do what they can, to repair that injury.

Having thus given what I believe to be a faithful narrative of Mr. Creen's case, I deem it my duty, before closing this lengthy communication, to make a few remarks as to the unjust and arbitrary treatment which the Rev. Mr. Reynolds is alleged to have received at the hands of the Lord Bishop of Toronto, in consequence of some remarks in regard to him, made by the commissioners in their report of the inquiry held by them on the 26th of September last.

1. Mr. Reynolds was originally suspended from the discharge of his duties in St. Mark's Church, Niagara, on the recommendation, not of the commissioners, but of the churchwardens *previous* to the inquiry, as those of your readers, who will turn to your issue of the 12th of January, will see.

2. Knowing full well, as they did, that Mr. Creen (whatever his faults might have been) had many friends in the congregation, whom he had won during his 30 years' ministry, by his harmlessness of conduct and by his kindness of disposition, especially in times of trial and affliction, and who though they could not defend his recent conduct, yet still entertained a deep personal regard for him, the commissioners very justly felt that it would be a cause of great offence to these, his old friends, if the gentleman, who had stigmatized Mr. Creen, in his letter to the churchwardens, as one of the vilest of mankind and who had exhibited (as I am most credibly informed) towards him on the inquiry, not the bearing of a Christian, who mourned over a brother's fall, but the spirit of a man, who was determined to do him all the damage he could, should he be permitted to officiate again in that Church, where Mr. Creen had so long broken to these his friends the bread of life.

3. The Commissioners, knowing that the services of the Rev. Mr. Mackenzie, who was residing in Niagara, and who was acceptable to all parties, could be easily procured till a new rector could be appointed, deemed it their duty to suggest this course to the Bishop, as most likely to secure the best interests of the congregation under the very painful circumstances in which they were placed; and I think that every unprejudiced person, who has calmly considered Mr. Reynolds' conduct when he committed to the wings of the press, to be carried to every clime, a communication such as that in your issue of the 12th

of January, which brought a great scandal, not only on the church of which he is a commissioned minister, but upon Christianity itself, will thank the commissioners for the responsibility they assumed on that occasion.

4. Considerable stress has been laid upon the fact that Mr. Creen was allowed to retain the emoluments of his living till the 1st of January, whilst it is alleged that Mr. Reynolds was cut off from all his emoluments, from the period of his suspension. But it ought to be known, first, that it has long been the rule of this diocese, that the whole of the half year's salary is paid to the family of every clergyman, who ceases from his labours for any cause, at any time, during that half year; and certainly the pecuniary circumstances of Mr. Creen's family did not warrant any departure from this rule of Christian charity, whatever his personal faults may have been. It ought to be further known that Mr. Reynolds's services were secured, not by Mr. Creen, not by the Bishop, not by any of the authorities of the church; but by a few friends who admired his kind of talents and were carried away by his style of eloquence. And if his full salary is not paid him for the term of his engagement, it will be the fault of those friends, who guaranteed his salary.

5. Those who will take the trouble to refer to Mr. Reynolds' own statement of his case, will perceive that the letters demissory were offered to him by the Bishop, if he would retract the offensive and disrespectful letters, which he had been pleased to address to his Lordship; but that, Mr. R. positively refused to do, knowing full well, as he did, that it would be impossible for the Bishop to give him his letters demissory (which intimate to the Bishop receiving them, that there is nothing objectionable in the person who carries them,) when he, a young man less than thirty years of age had refused to retract letters containing most disrespectful language, addressed to a Prelate almost seventy-nine years old. This was the ground on which he was refused his letters demissory, and not his conduct towards Mr. Creen, unwise and injudicious as was his mode of proceeding. The course which I think the readers of your journal will generally say that Mr. Reynolds ought to have pursued, in the painful circumstances in which he was placed, was this: He ought to have first gone alone as a Christian brother to Mr. Creen (St. Mark xviii. 15,) and then have reported what he had learned to the Bishop, and a personal knowledge of the Bishop's justice for the last forty years, authorises me in stating, that he would have found that the Bishop of Toronto holds the balances of justice with a firm and steady hand, and that justice, not unmingled with mercy, would have been by him meted out to all parties; and I do not think

that your readers will approve of Mr. Reynolds' course in appealing, as he practically did, to the people, by leaving the church before the administration of the Lord's supper; any more than they would approve of the conduct of an ensign in the army who having heard something against the captain of his company, first writes to his captain and advises him to stay away from duty, and offers to lead the company on the occasion, and when he finds that his captain will not listen to his kind suggestion, brings the cause of his complaint, not before his commanding officer, but before the soldiers under his command.

I am, my dear Sir,

Your obedient servant,

T. B. FULLER

Thorold, 2nd March, 1857.

(To the Editor of the Globe.)

"My house shall be called the house of prayer; but ye have made it a den of thieves."—Matt. xxi. 13.

NIAGARA, March 12th, 1857.

SIR,—I have to tender my sincere thanks for the generous way in which you, upon a former occasion afforded me so large a space in your columns to lay my grievances before the public, and as an injured man to seek the sympathy of the virtuous and the good, while I smarted under the tyranny of misused power. I am again compelled to claim a like indulgence in consequence of the Rev. T. B. Fuller having rashly and unwisely, to use the stereotyped expression, "rushed into print" and endeavoured again to shoot the poisoned arrow of malice by inserting in your paper of the 6th inst., an article which in spirit is "as false as dicers' oaths."

I would have refrained from again appearing in print in this unhappy case, but that Mr. Fuller, in endeavouring to prove the insanity of Mr. Green, winds up his flat and lengthy article with a further attempt to calumniate me. He makes a twofold effort, and cares not which horn is taken hold of by the public. —I sought to injure Mr. Green and I insulted the Bishop. Either story will serve his purpose if believed. To exhibit me as being unworthy of the estimation of the public is his aim—to this point he devotes his entire energy; this effort is the grand climax of his article. He brings forward no new argument, but tries by persistency in the old tune to force people into belief.

How does all he can say alter facts? Did not the commissioners who met on the 26th of last September, sift the evidence brought against Mr. Green, and find him guilty on all the

charges? If **THEY** with their mature and profound wisdom did not find out Mr. Creen's insanity, how should I have been able to detect it?

Ah! they had not as yet had their interview with Dr. Campbell, no, not till the 30th of the following December. It was his acute sagacity which alone was able to discover the mental aberration! We have all been fools but the learned doctor. Out of all Mr. Creen's numerous friends and acquaintances (including rural Dean Fuller and the rest of his brother clergy) "Doctor Campbell was the only person in Niagara who at that time (26th September,) had formed any clear or definite conclusion on the subject." If Dr. Campbell's wonderful acumen discovered the first approach of the malady six years ago, it is strange he did not as family physician disclose the matter to the family and also take part in the enquiry held by the first commission. Oh! "not being a member of our Church he only knew what was going on by common report." Ah! this won't do, Sir; he knew every tittle of what was going on, and all the charges which were to be preferred against Mr. Creen. He knew all about the Mrs. L—— letter and its contents too, more than a year before, a gentleman who was one of the chief, though unwilling actors in the Niagara drama, and the possessor of the precious epistle, being an intimate associate of the doctor's. And often and merrily did they laugh over the affair in company with a celebrated Major Brown, that figured some time in the town; Brown and Campbell frequently saying to the gentleman alluded to above, "IT IS TOO GOOD A SECRET TO KEEP." The Doctor was jesting about it in a store the day the enquiry was going on; why did he not as family physician go to the church and save his patient's reputation? Ah! no, the "dementia" scheme was first hatched by the doctor and the rural dean on the 30th of December.

"Mr. Powell had his suspicions," the dean says, (we shall see as we proceed, whether he had or not) "about the soundness of Mr. Creen's mind." It is rather damaging to their case that Mr. Powell, who was one of the principal witnesses on the 26th of September, did not mention his suspicions **THEN**, but rather said to me as we walked up and down together outside the church, waiting for the commissioners to arrive, "If Mr. Creen is found guilty of the charges brought against him this day, I'll say he deserves to be hanged."

Mr. Fuller speaks of my having sought to injure Mr. Creen by the publication of the affair on the 12th of January. Others said it was to annoy the Bishop. They have not made up their minds, I suppose, as to the real intention.

They attack me, too, for "unnecessarily shocking common morality" by the publication of the Mrs. L—— letter. This is all stale and musty clatter. They seek, by trying to rob my conduct of any claim to respectability, to make good their own case. See what "an unprecedented outrage" he has committed. See how he has insulted the Bishop. Alas! how vilely he has slandered *poor Mr. Creen*." And oh! shame, how he has shocked "common morality." It puts one in mind of the condition of some poor animal that vicious boys have got in a corner for the purpose of torturing, and when the creature shows fight, they cry, Oh! see how venomous it is! how his eyes glare—how he spits fire—kill him—kill him!

I never sought to cruelly injure Mr. Creen. I looked upon him to be on the 26th of September, a guilty criminal—and so did they all. And so do I still—and so do they all! As to the old chant about my having insulted the Bishop, that has been so often dwelt upon, and so much has been said to refute the lie, that it seems ridiculous to recur to it again. But I would only say, let people turn to these insulting (?) epistles published in the *Globe* of the 12th January, and judge for themselves. To confess these letters to be insulting in their character, (the first was humility itself in its tone) to express my regret for having written them, and to enter into a written engagement to leave the Upper Province of Canada forthwith, was the price demanded for my letters demissory. But there was one condition upon which I could remain,—that is, if I would accept a charge where I should have a chance of "retrieving my character in some part of the diocese remote from the scene of my late indiscretions, and in a charge where a possible failure of sound judgment and discretion would operate less disastrously upon the interests of the Church." Did you know before this, Sir, that we had a Czar in Canada that could banish a man to Siberian regions for vexing him?

Mr. Fuller, in the barrenness of his fancy, takes hold of an already over-used and worn out argument, with regard to what I ought to have done previous to my having declined to take the Sacrament at Mr. Creen's hands. That I "ought to have first gone alone as a Christian brother to Mr. Creen, &c.," (he ignores my letter to that individual) "and then have reported what I learned to the Bishop, &c." Here he daubs the Bishop with a little flattery about his "justice," his holding the balance of justice with a firm and steady hand, &c." Stale, Sir, Stale. And then he goes at the old army figure again (we know that Mr. Fuller is not remarkable for originality of mind, but he might have tried to lisp out something for once,) if "an ensign in the army, who having heard something

against the captain of his company, &c." From which of the Rev. gentlemen did this brilliant comparison first emanate? They certainly have made all the use they could of it. Poor Mr. Fuller does so with a simplicity of style which shows that he thought it all his own—and that it was one of the most novel and convincing arguments supplied by any of the Rev. reasoners yet. Ah! Sir, rank and position in the church as it is in the army, is what most occupies their minds. Colonel—Captain—Lieutenant—Ensign; or rather, Bishop, Archdeacon, Rural Dean and Rector,—these are their aims, and not the salvation of souls.

How, Sir, is it possible that the Rev. Mr. Fuller could deliberately insert in your columns of the 6th inst., his jesuitical history of the sly and truthless proceedings of the inquisitorial band that reassembled in St. Mark's on the 5th Jan. and not blush to think that he, a minister of the Gospel could thus willfully attempt to dupe Christian people to whom he professes to give a correct view of "the Niagara Church case" in his plea for "poor Mr. Creen?"

What right or authority had Messrs. Bethune, Fuller & Co. to come to Niagara, form themselves into a court, and administer oaths which THEY KNEW TO BE ILLEGAL? They took evidence, too, forsooth, as this worthy rural dean says, "under the solemn sanction of an oath." This makes a fine flourish, and no doubt he imagined that it was calculated to gull the public. But, Sir, he well knew that what he and his colleagues were administering as an oath, was no oath at all, and that any amount of falsehood and corruption which they could procure "under the solemn sanction" of this humbug oath was not indictable as perjury, and therefore they had full latitude under the very roof of God's house to hatch falsehood, murder truth, and pervert justice, turning the very Sanctuary into a den of fraud! But as this noble rural dean exultingly stated a short time before, when he learned that he could get Dr. Campbell's certificate of the Rector's insanity, "it will save the Church." He cared little how he accomplished his purpose, believing in the good old Romish doctrine, that "the end justified the means."

But, Sir, did the late Commission of enquiry appointed to ascertain the state of Mr. Creen's mind, actually find upon sufficient evidence that that individual was insane? Dr. Campbell openly denies that he asserted Mr. Creen to be INTELLECTUALLY insane—or in other words afflicted with that kind of insanity which is recognized in Courts of law as exempting an individual from the punishment awaiting guilt. He calls Mr. Creen's insanity moral derangement—a state in

which the individual's desires or passions are so loose and ardent, that he will indulge them, without recognizing the laws of society or any rule that may be set up against their indulgence. But as far as mind or intellect is concerned, the ex-rector's mind is as sound and unaffected as his (Dr. Campbell's); that his affection is purely animal, not mental. Such is the doctor's declaration to the many persons who are daily discussing the topic with him. Will not such a statement describe the condition of any criminal who is guilty of murder, rape, or any brutal or lustful act. It is strange that Doctor Campbell should make the statement, that Mr. Creen's peculiarities did not arise from drunkenness, when he told Dr. Mack and several other gentlemen in this town that he (Dr. Campbell) had attended Mr. Creen when that individual was suffering from *delirium tremens*! Dr. Mack can deny this if it is not true. There are some remarkable features about the "hypochondriacal affection" spoken of by the Doctor which deserve to be told. A couple came to Mr. Creen's to be married, but it was found that he was so stupid and prostrated from the effects of drunkenness, that he was not able to perform the ceremony. Dr. Campbell was sent for and he administered some remedies to clear away the fog, and the ceremony was performed. Dr. Campbell tells the story ever since as a good joke, and says he performed more than one half of the parson's duty on the occasion, which it seems is literally true! Mr. William Moffatt, inn-keeper in this town was the bride's father and was present at the marriage of his daughter, and he says, and has said within the last week, that upon that occasion Mr. Creen was in a fit of *delirium tremens*, or had as he terms it the "*blue devils*." Surely a tavern-keeper ought to know something of the effects produced by excessive drinking. But more than all this, the Bishop and Mr. rural dean Fuller overhauled Mr. Creen on account of it, and extracted a solemn promise from him to abstain in future from the use of spirituous drinks,—a promise immediately afterwards violated. What becomes of the *hypochondriacal affection* now?

Sir, why did not the sage Commissioners associate Doctor Wilson with Doctor Campbell as a medical witness upon the day of the enquiry? He is a man of talent and extensive practice, and moreover is a member of St. Mark's congregation. The facts of the case are, they tried Wilson but found that it would not do, the Doctor would not swear up to the mark. He thought that as Mr. Creen was not *intellectually* insane, it was not necessary for medical testimony to prove that he was a profligate, immoral man. When Dr. Wilson fails them, how do the Commissioners then act? They take

the airy, theoretical certificate of Dr. Campbell to Dr. Mack for endorsement. Dr. Mack never saw Mr. Green in his life. Surely they might have brought him down from St. Catharines. The Dr. has since declared that if he knew as much of the case as he has learned since the day of the Commission he would not (for he could not conscientiously) have given his certificate.

What is the next step taken by the commissioners? They go to Dr. Scott of Toronto. That gentleman gives a very judicious and cautious opinion. He has not seen Mr. Green—he must depend upon what is told to him:—*told by those who want to prove the case*, supported by the statement of the worthies who gave the same “under the solemn sanction” of the farcical oath. Hear Dr. Scott speak,—“I would here premise, that it is extremely difficult to form an opinion in a matter of such importance and delicacy as determining the state of mind of an individual, without having an interview with the party most concerned, and it is to be understood that any deductions I may draw from the statements submitted to me, *must not be considered of the same weight or value as though I had had the advantage of close personal observation of the appearance, demeanour, conversation and general conduct of the Rev. gentleman.*” The Doctor is to be respected for the sagacious caution with which he has given his opinion. Every one can see that the opinion is of no force in the hands of those who sought to use it triumphantly. It merely amounts to this: Dr. Scott from what they have told him, THINKS IT POSSIBLE that Mr. Green MAY have lost his wits.

Dr. Scott has evidently been much imposed upon, for he enumerated a long list of symptoms (as told to him) such as “unmeaning laughter, &c., &c.,” which the good people of Niagara have laughed a great deal about, not knowing when or where they have been displayed, except perhaps in the ex-rector’s *hours of dissipation*. Dr. Scott supposing what he has heard to be too true, speaks of these symptoms “taken in connexion with his age as going far to support the opinion that he is and has been labouring under dementia—the result of the progress of age.” Hear that, ye hale Canadian veterans of sixty years (Mr. Green is yet under sixty) are ye all labouring under dementia? Were you so six years ago, the period, it seems, Mr. Green’s disease began! The Doctor, no doubt, when he gave his opinion imagined that he was speaking of a feeble old man. I have not the pleasure of the Dr.’s acquaintance, but I will venture to say he has not a rosier cheek or more upright carriage than the ex-rector of Niagara, nor could he outwalk that gentleman in speed or distance.

To recur for a moment to Dr. Campbell's part in the proceedings. He is rather unhappy in the case which he took to illustrate Mr. Creen's state. I allude to the history of the medical practitioner who some time ago made an attempt upon Dr. Campbell's life. The Dr. has informed me and others that the frenzy under which this medical man laboured arose from the too free indulgence of his desires. If the truth must be told, from an excess of that passion which dictated Mr. Creen's letter to Mrs. L——. What an unfortunate affair to mention as a parallel case!

Another illustration (I mean the history of the clergyman of the Montreal Diocese) submitted at a venture by the brilliant Dean, it puzzles one to find out what use it is to his purpose. It is simply the story of a Rev. gentleman who lost his mind and was so cast down by his bereavement that monomania in the shape of extreme extravagance and expenditure ensued. This is the first insinuation that has been made of Mr. Creen being afflicted with monomania, and it is rather a contradiction, for they elsewhere give him as changeable a character as a clown in a circus—mirth, gloom, laughter, &c., &c.; to which might be added a turn for writing love letters and a lamentable fondness for intoxicating drinks.

The other witnesses besides Dr. Campbell who were examined "under the solemn sanction" of the commissioners' *mock oath*, were "James Luck, for sixteen years sexton; Rev. Mr. Leeming, rector of Chippawa; Col. Kingsmill, sheriff of the county; Miss Priscilla Stewart, an intimate friend of Mr. Creen's family; and Col. Macdougall, treasurer of the county."

How is it that Mr. Fuller does not give us the benefit of James Luck's evidence? Ah! no, this he carefully avoids, while like a sly jesuit he mentions that this man was "for sixteen years sexton," thereby artfully implying that the sexton, who was for so long a period near Mr. Creen's person, was a fit and proper witness to testify to his state of mind, and that he did give testimony to the effect that he believed Mr. Creen to be insane. This is the effort he makes with more dishonesty than ability, for the truth lies precisely the other way. James Luck, when questioned by the commissioners, stated that *he never saw anything about Mr. Creen, or in his manner or habits to lead him to suspect that he was insane!* What will you think Sir, of Mr. Dean Fuller's honesty and artlessness after trying to dupe the public thus? But the same James Luck could certify if asked on oath by Mr. Fuller, that he has found Mr. Creen dead drunk in a pew in Church at 11 o'clock at night, and also that he knew him to be in a state of intoxication many times.





Again, why does Mr. Fuller withhold the testimony of the Rev. W. Leeming, rector of Chippawa—a gentleman for years and years Mr. Creen's intimate friend? Why, it would not suit. "honest, honest Iago's" purpose! The rev. gentleman's testimony was similar to that of James Luck.

As to Col. Kingsmill's testimony I will only say that the worthy sheriff a few days after the first commission (26th Sept.) expressed his regret to me, as also to the Rev. Mr. Torrance, that he was unavoidably absent upon official business, or he would have presented himself to add the weight of his testimony to that of those who established the facts of Mr. Creen's habits of *drunkenness* and *falsehood*. There is no person in Niagara who has been more vehement against Mr. Creen on these *very points* than the Colonel.

But, Sir, Mr. Fuller must have a lady witness too. And who of all the females in Niagara does he select but (put out the lights!) Miss Priscilla Stewart!

Col. Macdougall's evidence is not very serviceable to their case. He merely states that he knew the late Rector of Niagara for many years and "that he had always believed him to be a pious, humble Christian." Or in other words was like many other persons grossly deceived by his fictitious piety. And that "when he first heard of his having written the letter to Mrs. L——, he believed it must have been written when he was suffering from mental derangement." Poor, amiable old gentleman, what a vast amount of service his want of suspicion has been to Mr. Fuller! Could not Mr. Fuller get the old associate of Mr. Creen to prove the main point—INSANITY? No, all he could get out of the venerable Col. was, that he thought any one writing such a villainous document as the letter to Mrs. L——, could scarcely be in his right senses. And truly so might any moral man, that is any one not suffering under "dementia"! especially an aged gentleman like Col. Macdougall, whose passions had long sunk to rest.

But, Sir, what does the entire evidence amount to after all? Why, that Col. Kingsmill DID NOT SWEAR that it was his conviction that Mr. Creen was insane, but that "he expressed to his own family (he does not say when—perhaps that morning at breakfast) his belief that Mr. Creen must be insane."

The next witness, Miss——, no, I beg your pardon, Sir, Col. Macdougall, thinks it unlikely that a sensible man would write a lewd letter. All this is backed up and strengthened by a scientifically obscure certificate from Dr. Campbell, endorsed by two other medical gentlemen living at a distance, and who never saw Mr. Creen in their lives. What an overwhelming amount of evidence! why, Sir, it is quite conclusive, and if

tendered in a case tried in a court of justice would carry off a verdict from any jury without their retiring to consult for five minutes.

"Mr. Powell," says Mr. rural dean Fuller, "was unfortunately absent, being on his way from Toronto, and though he used every exertion to reach home in time, (?) did not do so till the session of the Commissioners had closed."

How pathetically Mr. rural dean Fuller regrets that "Mr. Powell was unfortunately absent!" One feels inclined to pity the poor man mourning over the loss of Mr. Powell's valuable testimony in supporting the "*dementia*" business. But, sir, here the jesuit appears again—he does not really mourn the loss of Mr. Powell's testimony. No, this candid, fair, ingenuous rural dean knows well that he could not have a more profitless witness than Mr. Powell to give evidence "under the solemn sanction" of the Commissioners' *mock oath*. For even though the parties administering that oath and also the worthies who took it, knew the oath to be a farce and a fraud, and that they might belch forth torrents of lies with impunity (as they were not indictable for perjury) still Mr. Powell was well aware that every one in the parish was in possession of the fact that he, Mr. Powell, knew all about Mr. Creen's intemperate habits. Several persons can prove that they heard Mr. Powell himself state that he saw Mr. Creen a short time before the Commissioners sat, "going down the street *so drunk* that he fell three or four times flat on his face in the mud." Ah! let me ask honest Mr. Fuller, who has thus impiously written—"I HAVE ENDEAVOURED TO DISCHARGE A DUTY TO A BROTHER CLERGYMAN, SUFFERING UNDER A GRIEVOUS AFFLICTION FROM THE ALMIGHTY," where is his blush?

The *amiable* witnesses above named have committed themselves ridiculously when they stated their belief that the foul letter to Mrs. L———was penned by Mr. Creen in one of his imaginary "peculiar moods." They were not present when the Commissioners held their enquiry on the 26th of last September. If they were they would have heard Mr. Creen stating as an extenuating circumstance that he was *drunk* when he wrote that letter. His defence was "that he was up at Chippawa, that it was a very cold day and he felt chilled, and he took some hot toddy, and when he came down to Niagara he took some more hot toddy! And under the stimulus of the drink he wrote the letter."

Did Mr. Fuller never hear (he did as rural dean of the district hear) how Mr. Creen's bibbing and amative propensities went hand in hand upon another occasion when he went into one of those common drinking establishments styled a recess, with

a peculiar companion—a married woman too, and had a feast of oysters and his beloved toddy, and then reeled off to another recess,—and finally wound up the glories of the day by getting into the church and sleeping off the effects of his debauchery on a cushion.

Mr. Fuller might get Dr. Campbell, who has already been so useful to him, to tell him another story of the ex-rector's love and whiskey frolics. But the rural dean is well "posted up" in the history of the merry parson's pranks. Still if he has never heard Dr. Campbell give an account of the affair, he knows nothing of "dementia"! I allude to the notorious Miss—case. I have heard Dr. Campbell tell it as he stood in the centre of a group of listeners, and I felt truly disgusted at the detail. The doctor stated that being intimate with the lady he had heard all about it from her own lips. "The facts of the case," said the Dr., "are just these: Miss—was sitting alone on a sofa and Creen staggered in and flung himself down beside her, and leered at her this way, (here the Dr. dramatically illustrated) while a stream of slaver flowed down from each corner of his mouth like a dog. He then put over his hand, but the young lady cried out and fled." Ah! Sir, this is the object of Mr. Fuller's pity. "POOR MR. CREEN!"

There is still another case, the particulars of which as communicated to me, I offered before, and still offer to tell under the conditions mentioned by me at a public vestry meeting, held in St Mark's Church in November last. This is the case of "IMPURE ADVANCES" dwelt upon so much by the Commissioners of the 26th September.

I believe, Sir, every one who knows Mr Creen, believes that his first and leading crime has been drunkenness and that every other gross irregularity followed as a consequence.

But Mr. Fuller says he holds himself responsible for the correctness of all he states. Does he mean to say that **HE BELIEVES** Mr. Creen's irregularities arose from insanity and not from drunkenness? No, he will assert no such thing. He knows—every one in Niagara knows (even the virtuous, truth loving witnesses who testified "under the solemn sanction" of the commissioners' humbug oath) and Mr. Powell into the bargain, that the Bishop and his very rural dean have had "poor Mr. Creen" up frequently before them for **DRUNKENNESS**. And now mark the duplicity of the entire clan attempting to prove that Mr. Creen's peculiarities arose not from **DRINK**, but from "dementia." Verily "**DEMENTIA**" seems to be an epidemic for it is evident that there is something wrong with the whole pious oath-revering body. These are the good churchmen who have rushed to the standard of the Church to save it from

the foe. But I tell you, Sir, nay you yourself, and every rational man knows that a combination of a few priests clubbed together to smother truth—baffle inquiry—and whisper in holes and corners, and all to screen a guilty, degraded member of their own body,—inflict greater injuries upon the church, than if half the laity of the Province were detected in guilt; for they seem to endorse crime—make the case as it were their own—to trample down the individual who dared to express his hatred of crime, and fondle the guilty one, leaving the impression upon the minds of all that

“A fellow feeling makes them wondrous kind.”

And such is the rural dean's plea for “poor Mr. Creen.” Rather, poor Mr. Fuller! Though rich in wordly gear, still poor, aye, a very pauper in veracity and those christian qualities which should prevent any man, more especially a clergyman from speaking of drunkenness and consequent lewdness as “an affliction from the Almighty!”

I shall conclude, Sir, by glancing at one other point mentioned in Mr. Fuller's luminous production of the 6th inst. He states (and as he evidently thinks ably and forcibly)—“It ought to be further known that Mr. Reynolds' services were secured, not by Mr. Creen, not by the Bishop, not by any of the authorities of the church; but by a few friends who admired his kind of talents and were carried away by his style of eloquence. And if his full salary is not paid him for the term of his engagement, it will be the fruit of those friends, who guaranteed his salary.” With his usual skill and ability he traps himself. I wish, Sir, to tell you what the rural dean already knows right well, that my appointment as assistant minister of Niagara took place in consequence of the expressed desire of *a large majority* of the congregation of the St. Mark's. And I hold the Bishop's license conferring the appointment upon me. My stipend was to be paid by the congregation—guaranteed by six gentlemen of the parish,—the Hon. Mr. Dickson, Mr. Woodruff, Colonel Kingsmill, Mr. Powell, Mr. Mercer, and Mr. Simpson.

A small balance of my salary remains due. The two first named gentlemen in the above list are honourable enough to acknowledge the debt, but those who repudiate it happen to be Mr. Fuller's friends, or at least those who espouse his action in the case. Here is an extract from a letter of the Bishop on the subject dated, Toronto, Feb. 13, 1857,—

“I should nevertheless be sorry, that any portion of the amount be withheld from Mr. Reynolds.

I therefore hope, that the parties concerned will deem it more

becoming to pay their respective portion, than to avail themselves of any legal difficulty that might be raised.

I have the honour to be, Sir,
Your obdt. humble servant,

JOHN TORONTO.

Such are the Bishop's views. The parties are not my friends but Mr. Fuller's, but that gentleman in his malicious eagerness strikes right and left, he cares not whether at his foes or those who helped him in his recent job. His is a decided case of "dementia."

I am, Sir,

Your obedient servant,

HENRY DUNBAR REYNOLDS,
Late Assistant Minister of Niagara.

(To the Editor of the Globe.)

"Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."—MATH. 23. 25.

SIR,—If ever any body had reason to use the trite exclamation, "Save me from my friends!" it is the Bishop and others of the clergy of the Church of England concerned in the late commission for enquiring into the case of the Rev. Mr. Creen's alleged lunacy, and who are implicated in the publication of the proceedings of that commission by Mr. Dean Fuller, of Thorold. Sir, this disgraceful Niagara Church case has been, in common parlance, "a mad affair" throughout. But the maddest of all is the conduct of Mr. Fuller, who has given the sanction of his office and name to one of the greatest clerical romances ever imposed upon a community. Mr. Fuller says that the friends of Mr. Creen, after hearing the evidence of his case, "could only bow their heads in silence and mourn over his fall." How then must honest members of the Church of England grieve to see their Bishop and Rural Deans sanctioning, if they did not concoct, the vile tissue of falsehood and sophistry necessary to make out a colourable case of insanity in a man whom not a single person in Niagara, not even Dr. Campbell himself, will say is at all unsound as to his intellect.

The three first lines of Mr. Dean Fuller's communication disclose plainly the object of this *pious fraud*. It is to remove the scandal brought upon the Church by the immoral conduct of one of the Bishop's favourite Rectors, as well as to afford a pretence for awarding him an additional pension. To effect this, the man must be made out to be mad at whatever sacrifice of truth and justice. Sir, if the credit and reputation of the Church of England is to rest upon a gross imposture—

if Bishop, Archdeacon, and Rural Dean, instead of chastising vice whenever discovered in one of their clergy, are to *hide and deny it*, as if the "order" were infallible demi-gods, and not capable of sin and error—I say the hierarchy are inflicting a most fatal wound in the very vitals of religion, and are destroying the church they are appointed to protect and govern.

Alas for the church, when imposture and deceit are necessary, to prop up its reputation! When reliance can no longer be placed on simple truth and fair play—when virtue and Christian independence are punished, and vice caressed and pensioned—when, in a word, the Rev. Mr. Reynolds is turned out of the ministry and left to die of starvation for refusing to countenance iniquity; while "poor Mr. Green" is pardoned and absolved by the plenary authority of the Bishop, and an extra £100 a-year added to his retiring pension. "Doth God need your lie that for him you may speak deceit?" is the question of Job to his tempters. We repeat it to the Rev. Dean Fuller and his associates in the Commission, and will now show its entire applicability to their doings in this last investigation.

A word as to the appointment of that Court of Inquiry. We demand, and it is a question of immense importance to the public, upon what authority has the Bishop of Toronto given his warrant for *holding a commission de lunatico inquirendo and the examination of witnesses upon oath*? What right had Archdeacon Bethune personally to *administer oaths*, as at the first investigation; and instruct a justice of the peace to do it for him, as at the second? Is it not a most serious infraction of the law in all concerned, the holding of this ecclesiastical court and making examinations under oath?

It is to be hoped that the Court of Queen's Bench will not fail to call all these parties to a strict account, and that Parliament, too, will ask the reason why; and, perhaps, Grand Juries will not be remiss in indicting, if necessary, both Bishop and Archdeacon for so manifest a breach of the law.

Setting aside legal considerations, I will, before coming to the evidence, just state in what manner this pretended Court of Inquiry was got together, and how they carried out the Bishop's instructions of taking the testimony of such "inhabitants of Niagara as may be cognizant of Mr. Green's state of mind."

You would suppose, Sir, from the Bishop's letter, that this inquiry was to be a public affair, in which evidence was to be taken fairly and generally, and "severely tested" ending with an "honest report." What was the fact? On the 5th of January last, the Rev. Dr. Bethune, Rev. Mr. Fuller, and the Rev. Mr. Givens came to Niagara to assist in the induction of the new Rector, Rev. Dr. McMurray. Not a syllable was known

to the members of the church, except to Mr. Powell, and one or two others, who as particular friends and partizans of Mr. Creen, were to appear as witnesses, that any other business besides the induction was on hand. The principal members of the congregation—the Hon. W. H. Dickson, Judge Campbell, J. L. Alma, the Rev. Mr. Torrance, and others, many of whom had known the Rev. Mr. Creen during his whole career far more intimately than any of the witnesses summoned to give evidence, *always save and except Miss Priscilla Stewart!* never had the least intimation that any proceedings were intended, to examine Mr. Creen's state of mind as to sanity. Why were these gentlemen left in ignorance of so important an inquiry? plainly, because it was known they would not testify to a man's being insane, who was notoriously in the possession of sound reason, and whose faults were not due to defect of intellect, but to want of moral principle and self control.

Well, Sir, after the induction was over, the people were allowed to go home without a hint of this after-piece, the farce that was to follow. When all had retired but the initiated, six or eight in number, the commissioners opened their budget, and proceeded to take evidence to establish the insanity of "poor Mr. Creen," and at once "save the church," and plunder the funds of the Church Society of an additional £100 a year to their whitewashed brother Rector.

Now, Sir, it is evident that Mr. Fuller's case rests almost wholly on the medical evidence. But I will first allude to the other features of the evidence before coming to that.

I will not occupy your columns with many reflections on this joint manufacture of a lunatic out of as sane a man as walks the streets. But a fact or two is worth remarking. How comes it that Dr. Campbell, "the family physician of Mr. Creen, for eight years," did not go forward on the first trial, and tell the commissioners that his patient was a lunatic. He was in Niagara, and knew as much about the case as any one in the town? How comes it that not one of Mr. Creen's friends or relations came forward and put in their plea, which would at once have saved the Rev. gentleman from all censure? Evidently nobody had hit on this lucky idea at that time, to save Mr. C.'s reputation and save his pension. It was an afterthought altogether. Or, one may ask, how is it that none of Mr. Creen's family or relatives, of whom he has many, came forward on this second investigation to prove insanity? Simply because they did not believe a word of it, and will not now admit it to be true; and this case was left to be carried on by the testimony of two or three persons, whose evidence really amounts to nothing in making out a case of insanity.

Col. McDougall only says that in his opinion M. Creen *must* have been suffering from mental derangement when he wrote that letter to Mr. S. L.—. Col. Kingsmill had noticed *strange conduct*, and does not believe that in *every* case it was attributable to liquor. Mr. C. would promise to do things and not keep his word. And Mr. K. believes he was in one of his *peculiar moods* when he wrote the aforesaid letter! In short, the worthy Col. concludes him to have been mad; though like the Doctor, it never occurred to him to mention it when Mr. Creen was on his trial for the offence, and when such testimony would have been invaluable. Then again Miss P. Stewart, who knows Mr. Creen so intimately—well, we will let her evidence go for what it is worth, seeing that she does not believe in the insinuations regarding Mr. Creen's immoral conduct, (notwithstanding his recent convictions.) Now mark the unfairness of the Rev. Mr. Fuller. The above were the only witnesses brought forward who swore to insanity; but Mr. Fuller includes in his letter other names, viz. that of the "Sexton of sixteen years standing," and the Rev. Mr. Leeming, as if they too had testified the same way, when in fact, the Sexton, who knew Mr. Creen as intimately as any man in the world, testified that "*he never suspected him of being insane*," and the Rev. Mr. Leeming *said the same thing*. 'The fact is, Sir, liquor was all that was in fault, and is the key to the whole conduct of Mr. Creen. What did Mr. Creen say himself in his defence for writing that letter to Mrs. L.? Why, that he *was intoxicated at the time he wrote it*, and named the *day and place* where he had been visiting, and drank too much! And yet, sir, in the face of this, the Rev. Mr. Fuller and the Bishop of Toronto will tell the public that the man was insane, and not intoxicated; and that he is a case for pensions and reward rather than censure. *O tempora! O mores!*

The medical evidence on this case, which is the ostensible foundation of the Bishop's judgment, is liable to suspicions every way: In the first place, two of the physicians, viz: Dr. Mack and Dr. Scott, both living at a distance, never saw the Rev. Mr. Creen in their lives, and in fact only gave an opinion, not on Mr. Creen, but on a made up case laid before them by Dr. Campbell. Now, Sir, that both these two Doctors have inferred a different case from the one laid down by Dr. Campbell, is easy of proof. The case, as stated by Dr. Campbell to the Commissioners, was that Mr. Creen was affected by what Dr. Pritchard lays down as "*moral insanity*," (I will define this presently,) while Drs. Mack and Scott say that the case is one of "*dementia*." That I am right in this statement I can appeal to a dozen men in Niagara, among

them the Hon. W. H. Dickson, J. Woodruff, J. L. Alma, and others, to whom Dr. Campbell has stated in the most positive terms, that Mr. Creen's case, in his opinion, was one of "moral insanity"—that he told the Commissioners so; and moreover, he told the Commissioners that Mr. Creen was perfectly sound as to his reason and intellect; and has, in addition decidedly expressed his opinion that the Rev. Mr. Creen *ought* to be held accountable for his acts. Now, Sir, Dr. Pritchard, the sole authority quoted in this case, draws a material distinction between "dementia" and "moral insanity." The former in its mildest form, is always attended by some degree of weakness of intellect, incoherence, loss of memory and inattention to present affairs. As Pritchard says—"In such persons all the powers of the mind are greatly weakened. They have no attitude to any train of thought or business, and are *quite unable* to fulfil the duties of their profession or business; they cannot comprehend any continued conversations and all their discourse is marked by diffuseness and incoherence." Now, Sir, no one who knows the Rev. Mr. Creen will venture to say that any one of those marks of "dementia" are applicable to him, much less all of them; Dr. Campbell knows that perfectly well; hence his opinion does not at all go to show a case of "dementia," but one of "moral insanity." That Dr. Mack and Dr. Scott should thus differ from Dr. Campbell in opinion on a case laid before them by the latter, is a knot for the Doctors to untie. All we need remark on it is the assurance of the Commissioners in parading their essentially discrepant medical opinions as the ground for the decision of the Bishop in Mr. Creen's case. Now as to this "moral insanity," what is it? In Pritchard's work it is defined as a "*morbid perversion of the feelings, affections and active powers, without any illusion or erroneous conviction impressed on the understanding.*" That is, *it is not a form of insanity at all*, according to either the legal or common sense meaning of its term, and ought not to be called such. The tokens of "moral insanity" are stated to be—particular openness in conversation, and proneness to talk over your private affairs, inordinate selfishness, preferring your own case and interest on all occasions, not keeping your promises and breaking through your obligations, want of natural affections, dislike to near relatives, making purchases for which you cannot pay, a craving appetite for fermented liquors, and no regard for morals and decency, at the same time there being no defect of reason and understanding. The man is knowingly led captive by his passions without trying or being able to resist. This is "moral insanity" as defined by Pritchard and others, but which ninety-nine men out of every

hundred, will at once pronounce to be a "moral humbug" and no insanity at all, but only the frailty and evil of our corrupt unregenerate nature.

I may quote an extract from a work recently published by Sir Benjamin Brodie, the Queen's Physician, on the subject, which proves the accountability of persons affected with "moral insanity," and states that "those who maintain the doctrine, often apply the term to cases to which the name of insanity ought not to be applied at all," and goes on to remark:—

"If we are not to confound merely mischievous propensities with illusions, we are not to admit the mere existence of an illusion as being in all cases an excuse for crime. A thorough going socialist may be conscientiously persuaded that the unequal distribution of property is contrary to religion and morality. The convictions may be so strong that he not only disregards, but cannot comprehend, the arguments which satisfy men of sober sense, that his views are erroneous and absurd. Is this anything more or less than an illusion; and if under its influence, he were to appropriate to himself his neighbour's, or abet others in taking it for themselves, is he, therefore, to be regarded as not responsible for what he does? it being borne in mind that the object of human punishment is, not to revenge society on the malefactors, but to deter others from following their example. There are many dogs whose natural and original instinct leads them to run after and kill sheep; but a proper discipline teaches them that they are not to do so, and counteracts the instincts. There are, undoubtedly, instances without number of illusions, which not only have a firmer hold on the human mind than this particular instinct in dogs, but which neither argument nor discipline can remove or even control; and surely there is no reason why those of the latter class should not be overruled by means analogous to those that overrule the instincts of the brute."

This is undoubtedly sound reasoning. The co-existence of any form of *insanity* and sound reason in the same individual is a paradox, which all the ingenuity of the advocates of this strange doctrine can never demonstrate or explain. What is insanity? Why, defect or loss of reason. What is "a perversion of feeling and affection," unaccompanied by any illusion or erroneous conviction of the understanding?" Why simply depravity of mind—what our courts of law call *crimes*, and our Theologians call *sin*. The ablest judges, lawyers and writers on medical jurisprudence have unanimously rejected the plea of "moral insanity," offered in extenuation for unlawful conduct. The possession of reason is what makes human accountability, and the want or defect of it, the excuse

for error or crime. The safety of society as well as the laws of truth and justice, demand that every man shall be held accountable for all offences committed in a rational state of mind. To argue to the contrary is to confound all just ideas of right and wrong, and turns society upside down. This plea of "moral insanity," we know, has been used by lawyers desperate of a defence, for their client. It was recently made for the forger Huntingdon, in New York, "who felt an irresistible propensity to forge cheques on banks;" but the judge very justly scouted the plea out of court, and sent Mr. Huntingdon to the State's prison. Sir, if a man who has committed an unlawful act knowingly, with his eyes open, is not to be held accountable, it is time to call gaols no longer places of punishment for criminals, but lunatic asylums for rational persons afflicted by the Almighty with irrepressible propensities to steal, rape, kill and burn. Sir, what is such a doctrine but downright *materialism* and blasphemy against the Creator who has endowed man with reason and *conscience* to *guide* and *govern* him, the possession of which faculties make him a responsible being? If Mr. Creen was in possession of his reason, sound and unimpaired, as every body knows he was, and as Dr. Campbell himself *owns* he was, how dare the Bishop assert that he was not accountable for his act? Is it not fearful to see the heads of the Church of England in Canada admitting the materialist's plea, that sin and depravity are due to corporal causes? that they arise, in a word, from "moral insanity?" What is the use of preaching and praying if the doctors are the right parties to restore men to morality and truthfulness by physicking the blood and operating on the nervous system? Such is practically, the moral doctrine now adopted by Mr. Dean Fuller and the Bishop of Toronto! If, as Dr. Campbell says, the Rev. Mr. Creen is possessed of *sound reason*, though *morally* insane, I would like to hear on what ground the Bishop will deny his accountability? For it is his accountability more than his state of mind that concerns the public. If he was a *rational* being he was *accountable*, and if accountable, the Bishop has committed a *gross breach of trust* towards the Church Society funds in awarding him £200 per annum pension out of that fund. I shall leave his lordship and the rural dean to get out of this difficulty as best they can. The fact is, that Dr. Campbell has presented the opinion to the Commissioners that the case was "moral insanity." The other two doctors have, on a written case submitted to them, given their opinion in favour of "dementia." The Bishop and the Commissioners act on the latter opinion, and pension Mr. Creen because he is, by them who *never saw* him, pro-

nounced to be of unsound intellect, which Dr. Campbell has ever denied, and still denies *in toto*! There are many other Jesuitical points in Mr. Fuller's letter that ought to have the kinks taken out of them, but at present let this suffice. Perhaps other writers will show him up in a style that I am unequal to.

I remain, yours,
JUSTITIA.

March 27, 1857.

(To the Editor of the Globe.)

"Nemo me impune lacessit."

SIR,—About a week ago you published a letter headed as above, and signed Henry Dunbar Reynolds, in which a very free use is made of my name. Now, I am not conscious of having injured the writer of that letter in thought, word or deed; but have ever treated him with the courtesy due to his position. Why therefore, I may ask, should he, while endeavouring to vindicate his own conduct, have thus unceremoniously dragged me before the public? I have never in any way offended him, yet he attempts to hold me and my professional opinions up to public ridicule and scorn. Let me premise, that I have no connection whatever with the Church of England. It is no part of my duty to remove any scandal or stain that may be thought to have fallen upon her good name. It in no manner rests with me to defend the course that has been pursued, either towards Mr. Creen, or towards Mr. Reynolds. I leave to those whose acts are called in question, to vindicate their own proceedings. All that I have to do is to defend myself.

I will not impose upon your readers the loathsome task of going over the tissue of obscene ribaldry which Mr. Henry Dunbar Reynolds has thought it not unbecoming his late position as a clergyman to obtrude upon the public. I shall content myself with noticing one of his many mis-statements, as it is a matter, not of opinion, but of dates; and abundant and ready proof can be furnished, of his wilful perversion of the truth.

He asserts (I give his own words) that: "Dr. Campbell knew all about the Mrs. L—— letter, and its contents too, more than a year before the first Commission sat—and often and merrily did he laugh over the affair, with a celebrated Major Browne that figured sometime in the town; Browne and Campbell frequently saying to the gentleman who was in possession of the precious epistle, that—*It was too good a secret to keep.*"

Now, what reliance can be placed upon the statements of this ex-clerical adventurer, when it is shewn that he was fully aware of the following facts?—1st. That Major Browne absconded from Canada in June 1855. This Mr. Reynolds well knew, as he subsequently resided in the house that had been occupied by Major Browne. 2nd. That the very first I ever heard of the letter in question, was a year and three months afterwards, viz., on the 24th September, 1856—only two days before the Commission sat, at the same time, in fact, that it became known to every one in Niagara. This latter fact was equally well known to Mr. Reynolds, as I told it to him myself in the month of October, 1856!

It did not, however, suit the purpose of Mr. Henry Dunbar Reynolds to tell the truth; what then would have become of his "*too good a secret to keep?*" No! our modern *Thersites* would have been sorry to lose so good a chance of venting his ribaldry.

The other statements of Mr. Henry Dunbar Reynolds, as far at least as they refer to me, are either as totally destitute of foundation as the above, or at all events are so distorted by the prurient imagination of this *outcast from the Church of Rome*, that it was with some difficulty that I could discover to what they referred.

I do not consider this a fit occasion to explain my views as to the form of insanity of which I believe Mr. Creen to be the subject, but I am quite prepared to defend my opinions in any place proper for such disquisitions. I shall, however, take this opportunity to state, that in a letter that appeared the other day in the *Globe*, signed "Justitia," the writer has misrepresented my views as to the accountability of the insane generally. He has led your readers to believe that I think impunity ought to be extended to *every* form of insanity. Now "Justitia" well knows that I have always maintained that **THE SECURITY AND WELL-BEING OF SOCIETY DEMAND, THAT NO FORM OR DEGREE OF INSANITY SHORT OF RAVING MANIA OR ABSOLUTE IDIOCY, SHOULD EXEMPT FROM THE PUNISHMENT DUE TO CRIMES.*** This may be thought harsh, but the community is becoming daily more and more convinced of the great danger arising from the impunity accorded to insane criminals.

I am,

Yours truly,

D. CAMPBELL, M. D.

Niagara, 1st April, 1857.

* Observe, the Dr. contradicts himself—page 78. *Honest man!*

(To the Editor of the *Globe*.)

NIAGARA, April 6th, 1857.

SIR,—Having seen a letter signed D. Campbell, M.D., in the *Globe* of the 4th instant, in which the writer endeavours to invalidate my statements concerning the part he played in the pious fraud enacted in St. Mark's Church upon the 5th of January, when the saintly archdeacon Bethune and the land speculating rural dean Fuller "agreed together to tempt the spirit of the Lord," and impiously knelt down and prayed that the Almighty would guide and direct their proceedings and then rose up and not only "lied unto men, but unto God," under the solemn sanction of mock oaths, I am unwillingly obliged to appear once more in your columns. I do so in order to push back D. Campbell, M. D., and let him sink down into his proper position, from which by whining school-boy effort he attempts to raise himself. I discovered him prostituting his professional character and bending himself to the pure and truthful Commissioners as a dirty tool to work their dirty job with, and as such I spoke of him in my letter. I do not blame this D. Campbell, M. D., for trying to save his tarnished reputation, but I laugh at and at the same time confess that I pity him for the mode he is driven to adopt. He heads his puerile epistle with the line "Nemo me impune lacessit," which he intends to be a prelude on the trumpet showing the character of what is to follow, and then comes the tune itself piped on a baby's whistle. He denies no FACT, but simply contradicts my statement with regard to the period at which he became acquainted with one of the facts, namely Mr. Green's letter to Mrs. L——. His method of reasoning upon this point is positively almost infant like, and would appear as though it had been framed by one of his MORALLY INSANE patients. He argues thus: "1st. That Major Browne absconded from Canada in June 1855. This Mr. Reynolds well knew, as he subsequently resided in the house that had been occupied by Major Browne." What does our rustic Esculapius prove by this? It certainly does not refute the assertion that his bosom friend, the notorious bigamist and forger, Major Browne, and he, did not talk over the letter together, for it was THEN in existence and PUBLIC in their circle. He then proceeds with his next argument. "2nd. That the very first I ever heard of the letter in question, was a year and three months afterwards, viz; on the 24th of September, 1856—only two days before the Commission sat, &c." This is only assertion, what PROOF does he offer that he first heard of it at this period? O, here it is. "This latter fact was equally well known to

Mr. Reynolds, as I told it to him myself" (he actually told it to me HIMSELF ! as he does to you now, Sir) "in the month of October 1856 !" This is proof with a vengeance, "I told it to him myself," forsooth. Why, Sir, the word of D. Campbell, M. D., is not worth much in the opinion of many in Niagara.

Allowing the assertion of Campbell for a moment to be true, it serves him but little after all, for if he knew (as he admitted he did) of the letter, even two days before the commission sat, the material part of my statement is absolutely proved by himself, that is, that he did "know all the charges which were to be preferred against Mr. Green," on the day of the investigation (26th Sept).

Henry Paffard, Esq., a gentleman than whom none other stands higher in the estimation of all who know him, is my authority for the fact that Campbell did know all about the Mrs. L—— letter before the time Major Browne, the forger, "absconded" from Canada, and that Browne knew of it too. I am surprised that Campbell, speaking of his quondam friend Browne, should use so harsh an expression as "absconded," when he himself (ever ready it would seem for honorable work) procured the fugitive an asylum at Lewiston, and had him concealed by day in a cellar at that place for nearly a fortnight, lest he should fall into the hands of the officers of justice deputed by the Commercial and Upper Canada Banks to arrest him !

I annex a letter from Mr. Paffard, which will tell more upon the subject than I can. I care little whether Campbell prefers being esteemed a liar upon one date rather than another—that is whether he wants us to believe that he lied upon the day he wrote to the *Globe*, or the day upon which he boasted before Mr. Paffard of his early knowledge of Mr. Green's "impure advances" to Mrs L——.

Campbell rings the changes already rung by his compeers about "ribaldry, &c., &c.," but I can afford to be abused by this vulgar doctor. All his acquaintances know how badly a charge of ribaldry COMES FROM HIM.

In a letter in which this Campbell endeavoured to brand me with the charge of falsehood, his "*purient imagination*" has been active in proving himself an adept in falsehood. He calls me (and italicises his words in order to make them more emphatic) "AN OUTCAST FROM THE CHURCH OF ROME." Sir, I dare him to the proof, and defy him to show any evidence that I ever was in communion with or had any connexion with the Church of Rome. If the story were true I should not deem it a disgrace by any means, but it is a false and vicious statement of an unprincipled man. I lisped the noble prayers

of the church of England at my mother's knee, and from the dawn of my infancy have been a member of that Church, knowing little and caring little about any other.

The wild lie has found its way to the sanctum of an Editor of a paper in this vicinity, (the *Welland Reporter*) and he gravely states "if we are not very much misinformed, Mr. Reynolds was born, educated, and ordained within the pale of the Roman Catholic Church;" and even goes on to insinuate that I was an aspirant for a Bishopric in said Church! How is it that men can rave so? But I suppose it is owing to "MORAL INSANITY." I am a stranger in this country and might expect kinder treatment from those insane folks, my chief fault being that although very determined to speak the truth, I must have done something very bad or very good in this case when men combine to hate and malign me. What have I done? Exposed vice, and defeated its friends, clerical and medical, when they tried to throw their protecting mantle over it.

Sir, the Bishop and his pseudo-dignitaries acted corruptly in the beginning, and when they got into a difficulty, called in the aid of this unscrupulous D. Campbell, M. D., to try and help them out of it.

I am Sir,

Your obedient servant,

HENRY DUNBAR REYNOLDS.

P. S. Sick and tired of recording the base acts of the parties promoting "the Niagara Church case," I shall not (except greatly pressed) reply in future to any of their vicious epistles.

To the Rev. H. D. Reynolds.

REV. AND DEAR SIR,—In consequence of a letter which appeared in last Saturday's *Globe*, over the signature of D. Campbell, M. D., meant to be a reply to a communication from you to the Editor of that paper, and in which Dr. Campbell charges you with having invented the statement that he was aware of the existence of the Mrs. L——letter long prior to the 26th of September last, I feel called on to state some circumstances that gave rise to that portion of your letter.

On the afternoon of the 25th of September, whilst the Commission was investigating certain charges preferred against the late Rector, Dr. Campbell seated himself outside of my store, and in the course of conversation several parties congregated around, and the Church case came up. Rumor had been busy about a certain letter, and curiosity prompted all to listen attentively to any one who knew anything about its contents. Dr. Campbell then gave the details from memory, with much

emphasis, and in reply to a question from myself, asking how he became acquainted so well with the matter *as to have committed it to memory* as I thought it was a profound secret—"No," said he, "Major Browne and William Dickson knew it,—IT WAS TOO GOOD A JOKE TO KEEP." From which I presume they became simultaneously acquainted with it. The latter gentleman had it from Major Browne as a great secret, and did not tell it to Dr. Campbell.

The fact of Major Browne being in possession of the secret, and the Doctor having stated that he knew of it long prior to the investigation, can be proved, if necessary, by parties occupying a high social position, and of undoubted veracity.

I am, Rev. and Dear Sir.

Your obedient servant,

H. PAFFARD.

(To the Editor of the Globe.)

SIR,—I desire to retract an expression in my letter of 1st instant. I called Mr. Reynolds "An outcast from the Church of Rome" It now appears that Mr. Henry Dunbar Reynolds is really not what he has been generally considered—AN EXCOMMUNICATED JESUIT.

This common but erroneous opinion has arisen no doubt, in part from the fact that many of his relations belong to the Church of Rome; but chiefly, I apprehend, from the demeanour and proceedings of Mr. Henry Dunbar Reynolds himself.

I am, Sir,

Yours truly,

D. CAMPBELL, M.D.

Niagara, April 6, 1857.

ADDRESS OF THE MAJORITY OF ST. MARK'S CONGREGATION TO THE REV. H. D. REYNOLDS.

NIAGARA, May 16, 1857.

REV. AND DEAR SIR,—The accompanying sum of Forty pounds, seventeen and sixpence, is the balance of the contribution remitted to you last month, which has been raised by a number of your sincere friends in Niagara, as a token of their respect and admiration for the manner in which you have upheld the purity of the ministerial office, and the rights of the working clergy of the Church of England, in opposition to the illegal and arbitrary act of the Bishop in removing and silencing you in this Diocese, without trial or open accusations of your imputed offences. Those offences, we, your

friends, know to be nothing more than your virtuous refusal to countenance immorality, and the vindication of your conduct and your rights as a minister of the Church.

It is unnecessary to refer further to the "Niagara Church case," on this occasion. The Resolutions passed by a large majority of the members of the Church on this subject, we still adhere to, and will continue to do so.

It is a source of regret to us and of loss to the Church, that you should be compelled to abandon your sacred calling (which we know was so dear to you), but we flatter ourselves that abundant success in your new pursuit of the Law, will, in some degree, compensate you for the change.

Your friends in Niagara will never cease to feel the warmest interest in your welfare, health and happiness.

(Signed,)

JOSEPH A. WOODRUFF,

WILLIAM KIRBY,

HENRY PAFFARD,

AND NINETY-SEVEN OTHERS.

To the Rev. H. D. Reynolds.

REV. MR. REYNOLDS' REPLY.

TORONTO, May 18, 1857.

BELoved FRIENDS,— With feelings of sincere gratitude I accept the very handsome token of your generosity and friendship. I look at it not only as a substantial evidence of your regard, but as a proof that it was a well defined principle which actuated you in the part you took in the late troubles which disturbed St. Mark's Church, Niagara. I am proud of your continued approval of my conduct. You consider and believe that the circumstance which first led to the cruel treatment I have received from the Church authorities, was an impulse of conscience, and that every step which I have since taken was in vindication of my rights as a man to act upon and defend the dictates of my heart. Yet if, in defending myself, it can be proved that I wrongfully charged any one with dealing unjustly towards me, or that I made any statement which will not be borne out by fact, I am willing to apologize. But well assured am I, that no demand to that effect can be made.

In taking leave of you, my friends, it is satisfactory to me to know that you all, even to the humblest in the parish, are in possession of the whole of the cause of my removal from amongst you, for you have had access through the press to the full particulars of the "Niagara Church case." I say that it is satisfactory that all has been fully and openly displayed, for

it robs the fiend Scandal of the power of whispering the undefined tale—seals up the lip of malice, and even drowns “the sly mendacity of hints,” forever. You can tell every one that there is nothing in the story but suffering consequent upon wrongs. Absolutely nothing but the fact of an old man fired by the vicious suggestions of a romantic parochial official, taking advantage of his position to crush a young man, simply because he dared to lay bare that, which according to good Church principles it would seem, should have been concealed. Alas! for the health of the Church that cannot bear the bold excision of a diseased member. I should have thrown the pall of secrecy over crime—I should have gone behind the curtain and muttered the dirty affair there, but at the same time allowed the portion of the Church I served in to wear the lying smile of purity which it possessed not. And why would they have had me to act thus? To prevent scandal. But I caused no scandal. No, it was not I, but the blundering sages who investigated and conducted the case. In trying the guilty individual and condemning him, they turned upon me and assaulted me for the necessity I had imposed upon them (even while they admitted their belief that I acted from conscientious motives) and thereby provoked me to assume an attitude of defence. They had not the shade of any charge to bring against me, but in the absence of such, set on their agents to insinuate the wildest motives for my conduct—and not satisfied with propagating the silliest stories locally, they let their waspish malice fly on its sharp sounding wing to distant regions, even across the Atlantic! For we find one of the worthy tools (the Rev. Mr. Dixon, of Louth, C. W.), figuring in the *London Guardian* of the 11th of March. Truly his was a waspish buzz of the old hollow slander of my having aimed at the rectorship of Niagara, and the stain of that lie upon his soul was miserably paid for with the ten shillings and sixpence which, as correspondent of the *Guardian*, he got for that false and audacious letter. Yes, superadded to the first wrong they inflicted, they have, all through the entire affair, endeavoured with peculiar and crafty ingenuity to rob me of public sympathy, by trying, with refined sophistry, to brand me with the base imputation of selfish motives for my actions. Do these men imagine that because their wisdom deemed the course they pursue *expedient*, that their craft can elude the all-seeing, heart-searching eye of God? Or have they not read and learned that he “will have truth in the inward parts?” and whatever they may think of their superior art in governing his church, he needs not their guile to uphold it. But in seeking to impute to me selfish views, how miserably have they failed! Even hatred, with

its microscopic power, could not point out so as to establish it, the smallest granule of suspicion that I was an ambitious junior looking for promotion. I must here allude to the gratitude which I feel, and which I know all you who have identified yourselves with me feel, towards the large and respectable portion of the Press for the generous way in which it upset this ridiculous calumny. The endeavours of the Press, combined with your own heart-appealing resolutions at your Vestry Meetings, together with the Rev. Mr. Torrance's manly and independent letter, sets that question at rest for ever, except on the dishonest lips of a few who would rather *pretend* not to be convinced, lest it should rob them of an excuse for hating. I know that a generous public sympathises with me; I know, too, that the bulk of my brother clergy sympathise with me; but *they, poor dependents*, dare not speak out, lest the bread might be snatched from the mouths of their wives and little ones. But there must be a deep and burning indignation in the hearts of free and virtuous men, in an enlightened country like this, when they think that there is one man in their midst who, even without the semblance of law, arrogates to himself the right of trampling an individual down to the dust, and not only taking from him the liberty of pursuing his legitimate calling, which took him years to acquire, but actually of preventing that individual from preaching the Gospel, who, it would seem, in solemn mockery was asked at ordination if he believed *the Holy Ghost moved* him to preach it. What is the meaning or value of the question, if that inward action of the *Holy Ghost moved* him to preach it? What is the meaning or value of the question, if that inward motion of the Holy Spirit is of so unimportant a nature as to be chilled and blown back to its Divine origin at the capricious breath of man?

Verily a bitter termination has come to my hopes. With solemn prayers to my Saviour—with a fixed determination, through the assistance of the Holy Spirit, to be faithful in the sacred duties I was undertaking, I put on the surplice; and now after a brief space of less than three years, I must put it off, for it literally comes to that. The Bishop of Toronto refused to furnish me with a charge, except such an obscure one that a person who did not know how to discern right from wrong could do no harm in it, and even this on conditions in themselves degrading. And he further endeavoured to force me into this penal settlement by refusing to give me letters testimonial to proceed elsewhere, to look for a bit of bread, and leave to minister at the altar of the Lord. There is a rule amongst bishops which causes them to require a clergyman entering their diocese to present testimonials from the bishop

under whom he last served, no matter what his apparent qualifications may be. Etiquette would restrain either of the other two bishops in this Province from giving me a charge under them. But I appeal to them, what an unholy thing this etiquette is, which prevents them employing a man to whom one of them has said, "Receive ye the Holy Ghost," &c., and causes them to close those lips which they, deeming themselves successors of the Apostles, commissioned to go and preach the glad tidings of salvation to mankind. I would not be misunderstood as reflecting upon either of the dignitaries I have alluded to, especially the Bishop of Quebec, for whom I entertain a filial regard.

But in their persecution of me there is a difficulty which the authorities, with all their sagacity, do not seem to have remembered. It is this: I am a man in priest's orders, solemnly commissioned to preach; yet, although not suspended, not even tried or put upon my trial, nor yet any specified offence named or laid to my charge am, through the ill temper of a single individual, driven to secular pursuits. Does that individual believe that when he has ordained a man or consecrated a church, if he or another bishop takes a dislike to the disposition of the one or the architectural design of the other, that he can fling them back to worldly purposes? Is it thus that a divine right, asserted to be derived directly through the Apostles, and transmitted to me by the laying on of Episcopal hands, is to be made a nonentity? If by their right as successors of the Apostles they commissioned me, by what right do they recall that commission? When did the Apostles withdraw a commission from a labourer in Christ's vineyard who had "a good report of them which are without!" Ah! the Church of Rome gleams out here through the thinness of their garments. It is an infallible will—an uncontrollable right of action. If separating a man for the work of the ministry be a Divine or Apostolic institution—if the imposition of hands at ordination be a solemn and holy transaction, transmitting Christ as represented in the visible church "to the end of the world," what power can an *individual* (though a bishop) through caprice or an error, caused by senile incompetency, render ordination void? Yet Bishop Strachan would have it so. He says to me, "You shall never officiate in my diocese; and, by virtue of the arbitrary power I assume, I will not give you Letters Testimonial to go elsewhere." There is nothing left for me, it would seem, but to fall into the secular ranks. If the repudiation of holy orders be not blameless, let the responsibility rest upon those who have treated their sacredness with indifference. I cannot place my letters of orders on a table

and dine on the contemplation of them. I must live. I did, heretofore look upon it as something akin to sacrilege for a man to lay aside the priest's garb and turn again to the world; but I am now taught by the Bishop of Toronto to consider it as a trifle. The arbitrary conduct of this old gentleman puts me in mind of a passage in one of Maxwell's novels, in which an irascible Irish priest is thrown into a frothy state of excitement by a young girl and thus vents his arrogance:—"And you, Miss Biddy, that I christened Sophia, to make you genteel, troth, I'll unchristen you Biddy." Is it not exactly like the Bishop of Toronto *unpriesting* me, as it were, because I happened accidentally to vex him? But though the one only aimed a blow at Miss Biddy's gentility, the other absolutely robs me of my lawful calling and position as a minister of Christ. And all this arrogance is founded on the assumption of a power derived from the Apostles! Oh! holy band of men! how would your gentle spirits grieve if you saw your representative and successor, the Bishop of Toronto, corrugating his frosty brow—flinging aside the soft, calm dignity of Christianity, and spurning a man whom he could not help acknowledging to be a commissioned minister of the Gospel. Spurning him for what? For immorality? For drunkenness? For falsehood? For hindering God's word, or demoralizing the flock over which he pretended to watch? No, for none of those things; but for openly declaring his abhorrence of such practices, remembering only that there was a God above who would visit such doings with his vengeance, and forgetting for a moment that there was such a thing as a Bishop in the world.

There are many features and episodes in the history of my persecution which have not been revealed, owing to the arch slyness of my enemies. I could furnish a score of these little passages. I will, however, just submit one, which, while it serves to illustrate the character of the Bishop's secretary, will tend to raise the scorn and disgust of serious minds. It is this:—Previous to any of the transactions in the "Niagara Church Case" being published, I had an interview with the Secretary, Mr. Grasett, for the purpose of requesting him, in his official capacity, to lay before his Lordship my desire for Letters Testimonial. During the course of that interview, Mr. Grasett tried, in his most insinuating style, to make me cover the Bishop's indiscretion by acknowledging that it was I who was indiscreet. "Withdraw your letters to the Bishop," said he. "There is no reason why I should," said I; "they are not disrespectful letters, but quite the reverse." "No matter, withdraw them to *please* his Lordship." "Yes, but this would be acknowledging that I was wrong in the matter, and

the Bishop right, whereas I know he is wrong." "Well, I know he is too, but you must give way; you know he is the Bishop, and you are a young clergyman." "Mr. Grasett," said I "if I were to withdraw these letters, and express my regret for having written them, I would be violating my own conscience, and telling a direct falsehood. Under these circumstances, would you have me do so?" "CERTAINLY; YOU MUST NOT LET THE BISHOP APPEAR TO BE WRONG. Ah! your notion of things is too high; you have not enough of the serpent in you. Now, only I have so much of the serpent in me, I could not get on as well as I do. If you had come to me in the beginning I would have prevented your difficulties." Think of that, my friends. "You have not enough of the SERPENT in you!" Would you have the SERPENT coiled up within the folds of the surplice—a garment which is white, to represent purity? I stake my claim to veracity for ever on the truth of this statement. Perhaps Mr. Grasett *will* have the hardihood to deny it; perhaps he may sophistically intertwine the X. chap. of St. Matthew, ver. 16; but, oh! my friends, could you have seen the sly way in which, at the moment the words were expressed, he closed his study-door, and observed the shrewd twist of his features, you would perceive that the text alluded to above would not avail him.

True indeed, the Secretary might say that he had much of the serpent in him. The whole train of the proceedings was serpent-like. What could be more so than the late Commission of Enquiry—the way it was got up—its privacy—the mock certificates of the VENAL DOCTOR—and the false and hypocritical tone of Mr. Rural Dean Fuller's report? But I will not now dwell upon this. We have made the doctor contradict and make a fool of himself in the letters he subsequently wrote, attempting to prove his position—(he was too late in the field with his *moral insanity*, that vile fraud on common sense being thoroughly exploded by the Press all over the world)—and you are aware that all members of his own party upbraid Mr. Fuller for the clumsy and ill-disguised falsity of his report. To complete the work the authorities have commenced, they are bound to recompense Doctor Campbell for the position he has lost in the estimation of honest men, by using their interest to get him some good appointment. And as for Mr. Creen, they must send him away—they dare not let him remain in the country a living witness of their falsehood.

Farewell, my friends. In the hour when oppression fell heaviest upon me your generous conduct told me that I was not left lonely or friendless. God moved your hearts to cheer the humble labourer when they who had a right to encourage cast

him down with ruin written on him. But while you nobly flung yourselves between me and the arm of the oppressor, and indignantly beat back "the insolence of office," you have still done more. You have shown an example to other sections of the Church, called to them to help you in preventing the dignity of the Episcopal character from being confounded with, and rendered contemptible by the assumptive pride and arrogance of an individual. Too often is the glare and strut of tyranny allowed to pass for the majesty of government—and the unmerited indignities which the humble have to bear for the legitimate exercise of power. May the lesson taught by the "Niagara Church Case" sink deeply into the minds of those whose province it will be to aid in the election of Bishops in this country. Let them spurn those who seek to grasp the mitre to exert domineering rule, turning an office which is so pre-eminently intended to be a spiritual office, into one of mere earthly parade, and the exercise of one man power. Continue, my friends, while you admit and support Episcopacy for its reasonableness, to tear aside the flimsy and timeworn rags of antiquity, in which some of its professors would envelope it. Tell prelates if they *will* assert themselves to be successors of the holy Apostles, to prove it, not by assuming authority unsupported by facts, but by exhibiting that spirit of Christ with which the Apostles were endued, in the dignified simplicity of their manner, and the gentleness with which they minister the power of the Eternal King, whose essence and nature is LOVE.

Adieu, my friends, driven from the pursuit I have loved so much, by what would seem and does seem to every rational mind a vicious or insane administration of power,

"Some other course my little barque shall sail,
And woo the breath of some more favouring gale."

But still I will look back from the world to those hours in which I preached to you the eternal truths of God, and offer up a prayer to that throne to which prayer never ascended in vain, for your temporal and heavenly happiness.

That God may bless you here and hereafter is the sincere and heartfelt desire of

Your faithful and affectionate brother in Christ,

HENRY DUNBAR REYNOLDS.

To the members of St. Mark's
Congregation, Niagara.